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The Church and Missionary Education

ADDRESSES DELIVERED AT THE
FIRST INTERNATIONAL CONVENTION

UNDER THE DIRECTION OF THE

YOUNG PEOPLE'S MISSIONARY MOVEMENT
OF THE UNITED STATES AND CANADA

PITTSBURG, PENNSYLVANIA, MARCH 10-12, 1908



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INTRODUCTORY

THE First International Convention under the direction of the Young People's Missionary Movement of the United States and Canada assembled the leaders in missionary effort of the Home and Foreign Mission Boards and Societies of North America and those to whom the boards look for leadership in the promotion of missionary education in their denominations. The purpose of the Convention was to consider the pressing need for an immediate advance movement in the mission fields at home and abroad; to realize the success of the present campaign of missionary education and the necessity for a more thorough and far-reaching educational movement by the mission boards and societies in young men's and women's church clubs, young people's organizations, and the Sunday-schools of the Churches of North America; to pray, and earnestly to resolve to enter with greater consecration upon the campaign of missionary education among the 17,000,000 young men, young women, and Sunday-school members of Canada and the United States.

A full statement of the achievements of the Young People's Missionary Movement is found on pages 19-33 of this volume, to which the reader is referred.

The addresses in this volume are reported substantially as they were delivered, with emendations by the speakers and editor as seemed necessary in the interest of clearness and usefulness. In all cases introductory remarks by the chairman and prayers offered have been eliminated. In the reports of the denominational meetings only the most important addresses and resolutions have been printed.

OBJECTS FOR INTERCESSION

- I. For the pervasive and constant spirit of prayer among the delegates. "Pray without ceasing."—1 *Thess.* v. 17.
- II. That in every session of the Convention the presence and power of God may be felt. "There am I in the midst."—*Matt.* xviii. 20.
- III. That the delegates may receive a wider vision of the world need. "Lift up your eyes, and look on the fields."—*John* iv. 35.
- IV. That each delegate may have a self-sacrificing readiness to meet the issues of the Convention and to devote his life wholly to the service of Christ, either in the mission field or in the home Church. "For Christ also pleased not himself."—*Rom.* xv. 3.
- V. That each delegate may form, before the adjournment of the Convention, a definite purpose and plan of work for the ensuing year, attempting great things for God and expecting great things from God. "Behold, I am Jehovah, the God of all flesh: is there anything too hard for me?"—*Jer.* xxxii. 27.
- VI. That the close of the Convention may be the beginning of larger, more prayerful, and more effective effort throughout the Church for the evangelization of the world. "Ye also helping together on our behalf by your supplication."—2 *Cor.* i. 11.

OPENING SESSION

"WHAT DO YE MORE THAN OTHERS?"

CHRIST'S ASCENSION GIFT.



CONVENTION
IN SESSION

PLATFORM



MUSIC HALL



WAITING
TO ENTER

COMING OUT



“WHAT DO YE MORE THAN OTHERS?”

MR. JOHN WILLIS BAER, LOS ANGELES, CALIFORNIA

Following the sentiment which we have already expressed in song, and linking to the throne of grace what we have already attempted to do, may I suggest that we think about some familiar words of the Master:

“Ye have heard that it was said, An eye for an eye, and a tooth for a tooth: but I say unto you, Resist not him that is evil: but whosoever smiteth thee on thy right cheek, turn to him the other also. And if any man would go to law with thee, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go one mile, go with him two. Give to him that asketh thee, and from him that would borrow of thee turn not thou away. Ye have heard that it was said, Thou shalt love thy neighbor, and hate thine enemy: but I say unto you, Love your enemies, and pray for them that persecute you; that ye may be sons of your Father who is in heaven: for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust. For if ye love them that love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the Gentiles the same? Ye therefore shall be perfect, as your heavenly Father is perfect.”¹

With directness of statement, reverently may I ask you the same question that the Master asked his disciples, “What do ye more than others?” And, gathered as we are here this morning, favored as we are, privileged beyond enumeration of privilege, I quietly suggest, in the opening session of this Convention, having crowned Christ King by song, having acknowledged him Lord by prayer, we take his question upon our lips, and from his own word we let him speak to us as directly as he spoke to those disciples of old.

It is a far-reaching question, you will admit. Has it ever oc-

¹Matt. v. 38-48.

current to you as you have looked over your New Testament, that all of the questions of the Master were pointed and direct? There are questions of man that sometimes trouble us, and I now suggest that the next time—if you have not already done so—you look over, as you read carefully, the questions of the Master, as he is speaking to these men on that hillside, and as he is asking this morning of many a man coming from many a hillside and valley to this place—“*What do ye more than others?*”

I saw a little church where, on one side of the pulpit, were the ten commandments printed on the wall; on the other side, the beatitudes. When the little church was destroyed by fire and rebuilt on a handsomer scale, some way or other, I never have known just why, they forgot to put on the beatitudes, but they kept the ten commandments in the fore. They made a great mistake. The sermon on the mount is thoroughly up to date. I want to say this: the Master is teaching you and me by just the few words I have read from that long, large, perfect sermon of his, that we must transfigure the word “law” to love. We must know now also more what it is to transfigure the word duty to privilege. And so he is saying this, when he asks the question, “What do ye more than others?” I suppose if he had put it the other way, and said, On account of your being a disciple of mine, you *shall not* do this and you *shall not* do that, it would ally itself more completely with the usual program for our life. Strange it is that our lives are full of restraints and prohibitions. Oh, that we might be more saturated with the spirit of this sermon, just a few words of which I have quoted, and appreciate the blessings and rewards that come to the man who is perfectly willing, with an abandon that God will give him, to go far beyond that which seems to be within his limitations, and impatient of the lines of duty; so our Master asks again, “*What, after all this, do you do, more than others?*”

Would you mind then if, in this informal and direct way, placed in a peculiar position as I am, that I might ask this question? I do not know whether you have come through the rush and swirl of trains to the Convention, but some of us have. Some of us may not have found just in our journeying all that we expected. It may be that all of us may not have found on arriving in the city of Pittsburg everything just exactly at the present time to our liking. I desire to remind you, that, as disciples of Jesus Christ, we ought to forget all that is selfish, all of those things that leap so easily forward in our make-up, and keep us back from having the

best, and just as if Christ stood by us asking, "On account of your profession, on account of what you have done at home, on account of your love for me," I want to ask you as he addressed it to you, to me, as he asks again, "*What do ye more than others?*"

Without waiting for man's voice, though man's voice will later lift us higher, here and now let this Convention *begin* by claiming all there is for us at the throne of grace, and reach out for a deeper spirit of consecration and a more determined effort to serve Jesus Christ. It is not enough that you and I should admit the need; it is better that we should be determined this morning by the grace of God, that we will allow him to trust us with more of his grace, so that going out from this Convention, as we will in a short time comparatively, to the hotels, the homes, the churches, and, after only a little while longer, back again to our homes, we shall go with that question ringing in our ears, not expressed by me, but suggested by the question spoken by the Master to his own, "*What do ye more than others?*"

And so that my voice may not confuse any longer your thoughts, in this opening devotional service, and that it may indeed be one not conventional in type, but of the kind really a devotional service, where man to man and soul to soul can leap close up, I would suggest that we be still and let God speak to us. And if you please—these moments may seem long in a way, for I do not know how it is with you, but someway or other sixty seconds or one hundred and twenty seconds in the quiet with God seems longer than that amount of time put into activities of yours and of my suggestion—and as we are quiet now, the ushers understanding that we will all be still, let us forget one another and only remember Jesus Christ. And may it not be true—I covet it for myself, I covet it for you—that, as he asks again the old question, there shall be some answer that we have not yet thought of given to the King of kings and Lord of lords.

Hear him—"What do ye more than others?"

CHRIST'S ASCENSION GIFT

THE REV. JAMES I. VANCE, NEWARK, NEW JERSEY

"It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I go, I will send him unto you."¹

¹John xvi. 7.

This was Christ's ascension promise. Christ promised his disciples that he would not leave them comfortless; he did not promise that he would not leave them sad or poor or lonely or afflicted or persecuted or sorrowful, but he did promise that he would not leave them comfortless. He seemed to say, "Whatever your lot, however hard your conditions, however difficult your work, however heavy your burdens, however determined your opposition, you shall have comfort and consolation and courage and cheer and moral strength and spiritual fortitude and holy hope and triumphant confidence, for I will not leave you comfortless." Precious promise!

Christ fulfilled his ascension promise with his ascension gift. His plan is not to take away from his people the things which try them. His plan is not to reduce our work or to make lighter our burdens or less difficult our tasks. His plan is not to give us a new dogma or a new organization or a new world in which to live. He lets the world stand, but he sends the Comforter, who is the Holy Spirit. This is Christ's name for the Third Person of the Holy Trinity; and, so great and glorious, so prominent and permanent and divine is his ministry, that he has preempted that name; he is not a Comforter; he is *the* Comforter.

Christ gives us his estimate of the value of the ministry and mission of the Holy Spirit. He says, "It is expedient for you that I go away; for if I go not away the Comforter will not come unto you; but if I go, I will send him unto you." Those words must have staggered the disciples. Christ tells them there is One who can do better for them than he has done or can do. It was hard for them to understand; it is hard for us to understand; but Christ said it, and it must be true. This is his deliberate conviction. Looking into the faces of the men he loved, with a break in his voice which told us his affection for them, and yet with a light in his eye which said that that affection was so great that he was willing to put himself aside, Jesus said, "It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I go, I will send him unto you." Could there be a stronger statement of the value of the mission and ministry of the Holy Spirit than this?

Jesus seems to say that the greatest blessing he can conceive of for his people is not for them to have him with them, but for them to have the Holy Spirit with them. How could that be? Those men thought that if only they might have Christ always with

them, all would be well. . If they could only hear his voice and look into his face and have his inspiring leadership and his hallowed fellowship, they could stand anything and do anything. There are some Christians to-day who feel that way. There are some of us who look forward to the return, in his bodily presence, of our Lord to the earth as the consummation of Christian hope. There are some who feel there is very little the Church can do with the resources now at its disposal; that the best it can hope to do is to testify and gather out of the nations a few; but that any great evangelization of the world is impossible. All that we can hope for is that the world shall grow worse and worse, deceiving and being deceived, until by and by the Lord shall return in his bodily presence and lead the sacramental hosts to victory. Hence their prayer is, "O Lord, tarry not, but come!" But Jesus is saying that there is something better than that; it is for the Church to have the leadership of the Holy Spirit, and so much better is it, that he himself is going away, in order that the Spirit may come.

Christ measures the value of the Holy Spirit's ministry to his people by the greatest blessing that the Church had received; and he declares that it is greater than the greatest blessing. It was something when God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish but have everlasting life. That seemed to exhaust the resources of divine grace. It sent the Second Person of the Trinity into the world, and provided salvation; but Christ is saying that there is something greater; God's greatest gift remains to be shed forth; it is the gift of the Spirit.

Let us try to measure the value of the Spirit by the blessings which have come to our world and to human society by reason of the presence of Christ among men. Nearly all of our blessings have come to us that way. We have grown so used to them that we are disposed to take them as a matter of course, but they are the product of Christianity. Human society would be barbaric to-day but for the fact that a Babe was born in Bethlehem, and the Man of Galilee walked among men. A man who himself was skeptical as to evangelical Christianity said, "I have three motherless daughters. I would rather slay them with my own hand than leave them in this world if you take out of it the example and the teachings of Jesus of Nazareth."

Among the Christmas cards which came last Christmas to my table was one from a publishing firm, entitled, "The Birthday

of Hope." It is the story of a minister's dream. He represents himself as seated in his study on Christmas eve, a band under his window in the street below is playing the old Christmas hymn, "Oh, come all ye faithful," and his New Testament is open on the table before him. He has read in the Gospel of the "beloved disciple," to that line where it says, "If I had not come"—and then he falls asleep and dreams of a Christless world, of a world into which Christ had not come. The first thing which impressed him about this world was that it was a world without Christmas. On Christmas eve he steps from his home into the street, and there is no Christmas merriment in the air; there are no greetings of good will, but with curt nod and hurried greeting, the people pass one another, busy about their work. He enters the homes of the people, and finds that the little folks have hung up no Christmas stockings in glad anticipation of a happy to-morrow. He enters the homes of the poor, and finds that no visitors have been there with packages of tea and baskets of provisions; he is greeted only by the pale features and the wan, dull faces of the children of the poor. He goes back into the street again and discovers a great bare spot on the top of the hill where had stood their splendid cathedral that looked down with majesty and benediction on the town. There was no Christ in the world, and so there was no Christian church. As he passes on, he discovers that the sites occupied by other churches are also bare and barren spots, and that those buildings, such as the dispensary, and orphanage, and asylum, and hospital, erected as the expression of Christ's love for men and man's love for Christ, have disappeared. He looks into the faces of the men and women he meets and discovers there a look of care. The countenance is seamed with sorrow, and every one seems to be carrying on his back a burden. One man who passes by, bent under his burden, cries, "Wretched man that I am! who shall deliver me out of the body of this death?" He is about to tell of the cross, when he remembers that there is no cross, for it is a world into which Christ has not come. Sick at heart, he enters his study again to discover that a great change has taken place since he left. Whole rows of shelves in his library have been emptied of their books. All the books about Christ have disappeared. He opens his Bible and finds it ends at Malachi; there is no New Testament. He says, "At least the poets are left," and he takes down one after another of his favorite poets to find great blank spaces. Everything inspired by the teachings and the personality of Christ has disappeared. He turns to find a

picture that he loved, and that hung over his mantel, had disappeared; it was the picture of a man whose face was traced with sorrow, whose feet were bruised with stones, whose garments were thorn-torn and who carried in his arms a tired lamb. Often when, as an under-shepherd, he had grown weary and discouraged and heartsick he had gone to this picture of his Master, this portrait of the Good Shepherd, and had gotten fresh inspiration and strength for his work—but it was gone; and as he looked around the room, other pictures that were dear to him had also disappeared. With the tears starting from his eyes, he sinks into his chair, to be aroused by a messenger who tells him that a child is at the door asking for him, and he goes down to find a little lass who says, "Won't you come with me to see father; he is desperately ill?" Hand in hand, out into the night, they fare to the bedside of the dying man. The sick man looks up into his face and says, "I am dying: can't you help me?" And the minister says, "I think I can," and puts his hand into his pocket for his New Testament, to discover that he has no New Testament. It is a world into which Christ has not come. The man dies a Christless death and his is a Christless funeral. There are no songs of triumphant hope; no great words of the resurrection. The only service is, "Earth to earth; ashes to ashes; dust to dust," and as the clods fall on the coffin-lid, he wakes—to discover that this pitiless, cruel, Christless world is all a dream, and the band a little farther up the street is still playing the Christmas hymn, "Oh, come all ye faithful, joyfully triumphant." It was only a dream, but the dream is true, if there be no Christ. Without Christ, society goes back to chaos, and existence becomes intolerable.

But, oh friends, Christ himself is telling us that there is something better in the world than Christ's presence. He seems to say, "Gather together all the blessings that I have brought men, all the changes in society and government and home and school, all philanthropies and charities and kind humanities, all merciful deeds and tender loves and holy hopes,—gather them all together and compute their values; tax the mathematics of the universe to cast up the sum total; beggar the values of time and eternity to express the result, and when you have gotten it all, understand that there is something better, something higher and diviner for the world than to have me. It is for the world and my Church to have my Spirit." The value of a gift measured on a scale like that bewilders us.

Jesus seems to be teaching that he must go that the Spirit may come. He seems to make the coming of the Spirit dependent on his going. Why? It is a mystery which we must wait for eternity to explain. Has the eternal world claims on Christ? Are the affairs of that realm such that God cannot allow the surrender to this world of two persons of the Holy Trinity for one and the same dispensation? We do not know, but we can have no sort of doubt as to the value of Christ's ascension gift to the Church. With an estimate that reaches up to the highest heavens, Jesus Christ proclaims to his people the value of his ascension gift.

The promise has been fulfilled. From the slopes of Olivet, on clouds of glory, Christ ascended, and forty days later, to his disciples tarrying in the upper chamber, the Comforter came and Christ's followers were baptized with the Holy Ghost.

How does the Holy Spirit fulfil his mission? What does he do for us that makes his coming the crowning climax and glory of Christ's career?

He applies Christ. He makes victorious the principles for which Christ laid down his life. He establishes the kingdom. The world is living in the dispensation of the Holy Ghost. We are living in the dispensation in which the principles for which Christ laid down his life are becoming victorious. We are living in the dispensation of the extension and establishment of the kingdom, and the Holy Ghost is the assurance of victory.

He reveals Christ. It is said of him that he "shall not speak of himself" or "from himself." Jesus says, "He shall testify of me." The business of a stereopticon lamp is not to reveal itself, but to throw on the canvas the radiant, luminous pictures; and the mission of the Holy Spirit is something like that. It is to throw on the canvas of humanity a great, radiant, luminous, rapturous, ravishing picture of Christ; and when men see that picture, all the rest is easy. "And I, if I be lifted up from the earth, will draw all men unto myself."

The Holy Spirit convinces the world. He convinces the world of sin—not of the sin of violating the law; anybody can convince the world of that kind of sin; conscience convinces us of that kind of sin; but the Holy Spirit convinces the world of the sin of unbelief, of the sin of not believing on Jesus Christ; and only the Holy Spirit can convince the world of that kind of sin. Then he convinces the world of righteousness—not of the righteousness of an upright life; not of the righteousness that comes from obeying

the law; anybody can convince men of the beauty of that kind of righteousness and of its worth; but the Holy Spirit convinces the world of the righteousness of Christ, of the value of imputed righteousness, of the value of that righteousness which was wrought out on the cross, and whose glorious certificate is Christ's ascension to his Father. And then, the Holy Spirit convinces the world of judgment, of condemnation, not of the condemnation of the man who does wrong; that sort of condemnation is easy; but of the condemnation of evil, of the condemnation of the prince of this world. The Holy Spirit shows us the prince of this world dethroned, in chains, dragged from his throne and discrowned. He shows us enthroned in his stead the glorious Christ, the Prince of Peace. Having revealed Christ and having convicted the world, the Holy Spirit creates the Church by the act of regeneration, in which men are brought into the family of God, and by the work of sanctification, through which men are developed into the likeness of Jesus Christ.

Thus the Holy Spirit fulfils his mission by revealing Christ, by convicting the world, and by creating the Church. He takes the name of Jesus and lifts it higher than all other names. When we look at him through our natural eyes and with our natural hearts, there is no beauty in him that we should desire him, but when the Holy Spirit reveals Christ, he becomes to us the chiefest among ten thousand, and the One altogether lovely.

Now, dear friends, this is our Leader. This Holy Spirit, Christ's ascension gift, leads the way in the conquest of this world, and with such a Leader, shall we fall down in discouragement? Shall we throw up our hands in helplessness, and say that under the present conditions, with the resources now at our disposal, it is impossible? Nay, nay. God himself has exhausted all the resources at the disposal of the Deity in order to equip the Church for this dispensation; and for us to doubt or to draw back because of a peculiar interpretation of an unfulfilled prophecy, is for us not to glorify Christ. Is it not, rather, treason to Christ?

But this is not all. The Holy Spirit underwrites the mission in whose behalf we have gathered here. He guarantees the success of the great missionary enterprise, and that is something. But he goes further. There come times when the disciples are lonely and discouraged and maybe disheartened. What then? Oh, then it is that the Holy Spirit wins the right to his name, and comforts us.

He comforts us chiefly with two blessings. One of these is

knowledge. This is the promise: "He shall guide you into all the truth." He shall take of the things of Christ and show them unto you. He gives us knowledge; not the kind of knowledge that comes from scientific explanations. The Church does not need that kind of knowledge. It may welcome it, but that kind of knowledge does not equip the Church to establish the kingdom of Christ in the world. He gives us a higher kind of knowledge; he gives us an experimental knowledge, as a result of which there is born within us a great conviction. And is it not conviction that we need? This Church of Christ is never going to conquer the world by compromise. There is needed for this holy war men and women who have convictions so strong that they are willing to lay down their lives for the sake of what they believe to be the truth.

We have grown too broad, it seems to me. We are becoming so tolerant nowadays, that we sometimes cease to be Protestant. We are sometimes cherishing a kind of catholicity which is nothing but an abject surrender of principle; a wholesale reduction of all truth to wood-pulp. There are some people so broad they have no depth. A minister was making an address last week at a Church gathering in New York City, and he kept getting broader and broader, until he took the Christian Scientists into the Christian Church, and the Hebrews, and the Mohammedans, and until finally, as my friend expressed it, he got so broad that he evaporated altogether. There is a breadth of that kind. It is not needed. The kind of men and women that are needed to-day are men and women of positive convictions; men of opinions, not a race of invertebrates. Some people, if you ask them about the weather must consult the weather bureau; if you ask them about politics they will tell you what somebody said; and if you ask them about religion, they will hand you out a sort of theological bran mash made up of stale shorts mixed with rosewater to a mush.

The Rev. R. J. Campbell is saying that he would like to found a new sect around a denial of the Deity of Christ. Think of it! Nature abhors a vacuum; grace certainly will not glorify it. The idea of founding a Church around a denial of the crown rights of Christ! Was it for the organization of such a body as that that Jesus Christ went into the highest heaven to shed forth upon his people his ascension gift. Oh, for a race of intellectual and spiritual giants! Let us get up from among the sand-dunes, where the Lilliputians dwell, who imagine that every dirt heap is a mountain range. Let us get up to the real mountain peaks, rock-ribbed and

enduring, where men live. Let us have some of the moral and spiritual brawn of a St. Paul, who, without any sort of conditions said, "I know him whom I have believed." He said it by the might of the Spirit. Christianity is absolutely intolerant of every other religion. "Neither is there any other name under heaven, that is given among men, wherein we must be saved."

The other blessing which the Holy Spirit bestows upon Christ's people is strength. This is the promise. "Ye shall receive power, when the Holy Spirit is come upon you." The trouble with us is, that our plant is too big for our power, or rather our power is too small for our plant. We do not want a smaller program; we do not want to reduce our work; we do not want to have our Lord give us less to do, but we do want more power, and he gives it to us through the Holy Spirit. He enables us to double and to treble and to quadruple ourselves, to multiply ourselves over and over again. Is not this the great need of the Church to-day? Do not imagine, dear friends, that it is difficult for God to do it, if only we are willing for him to do it. Out yonder in the railroad yard is one of those wonderful machines, the Niles Electric Crane. A truck is put beneath a transverse beam, from which is suspended a chain, and the truck is run out on which there is twenty tons of burden, twenty-five tons it may be, and that dead chain is hooked into the dead weight. Then the motors, the electric motors, are thrown into the chain, and it winds up and lifts that burden as easily as I would a book and deposits it where it is wanted. If it be possible for us to reach out into the world around us and lay hold of that invisible and mysterious force which we call electricity, and throw it into a dead chain until it lifts like that, pray tell me, shall we deem it impossible for the Almighty God to lay hold of this most responsive thing in all his universe, a heart that trusts him, and throw himself and his mighty power into it, until it shall be equipped to do his work?

No, no. Christ made no mistake when he gave to his Church, as the highest proof of his love—shall I say it?—not the cross, not his death. We are disposed to think of Christ's death as the highest proof of his love, but is there not a higher one? The highest proof of his love was when he loved us enough to go away from us, to separate himself from his people, whom he loved enough to die for them, in order that they might have his ascension gift.

How do we treat the Spirit? Let us lay alongside of Christ's estimate of the value of the mission and ministry of the Holy Spirit

our treatment of the Spirit, our skepticism about the Spirit, our indifference toward the Spirit, our lack of reliance upon the Spirit, and sometimes our attitude toward the Spirit as if he lacked personality, and were merely a holy atmosphere. The result is we are uncomfortable; we lack conviction, and we lack power. The result is we do not have courage and cheer and moral strength and spiritual fortitude and holy hope and triumphant confidence.

Dear brothers and sisters, receive the Comforter. Do not imagine that God must be persuaded. Do not think that we must indulge in a long season of prayer to bring him around to giving his consent to bestow upon us Christ's ascension gift. For prayer, as some one has said, is not so much overcoming God's reluctance, as it is laying hold of his willingness. And it is preeminently that with reference to his ascension gift. Christ has made the prayer. Christ said, "I will pray the Father," and he has kept his word. Christ has offered the prayer, and the prayer has been answered, and the Holy Spirit has been shed forth. If one wants fresh air, it is not necessary for him to manufacture an atmosphere; it is only necessary for him to throw open the window and breathe in the air. God is as generous to the soul as he is to the lungs.

Nevertheless, if we are to be possessed of the Comforter, we must comply with the conditions that will enable the Holy Spirit to live with us. We must not live in known sin. Sin grieves the spirit, and this is the awful thing about sin; not the act of transgression, not the fact that the law has been violated, but the awful fact that sin makes it impossible for Christ to bestow upon us his ascension gift. It is not only treason against our souls, but it is treason against Christ.

Then, in addition to living free from known sin, there must be surrender. If we are to have the Comforter, our wills must lie crushed and broken at Christ's feet; not because he has crushed us, not because he has taken us by the throat and forced us, but because, like Jacob at the brook, we have ceased to contend and have begun to cling. God took Abraham up on the mount, not that he might kill his boy, but that Abraham himself might kill his own self-will. The greatest hour in the experience of poor old Job was when he looked across the barren desert stretch of his own ruined life and said, "Though he slay me, yet will I trust in him." And the most royal hour, in the experience of King David was when he got up from beside the dead body of his babe, and washed and anointed himself, and went into the house of the Lord and worshiped. And

Christ's holiest hour, I think, was there in the garden, when he made his great surrender, and his heart was caught up into the very heart of God his Father, and he said, "Not my will, but thine, be done." It is such a surrender as this that God asks of us, and that we must give him, if we are to have Christ's ascension gift.

We are gathered here, dear friends, in this great missionary Convention, and our hearts are beating with the throb of a common enthusiasm. We have met together out of love for our Lord, and we are peering into the future with a longing to serve him. Our great enterprise is nothing short of the evangelization of this world. Does it seem a great undertaking? It is. Does it seem an impossible enterprise? It is not, if we have the Spirit.

Sometimes in our own personal experiences we grow disheartened and discouraged; we are not comforted; and we turn to little human makeshifts, to quack remedies and recipes for cheer and courage and strength, and all the while there is at our side the One whom Christ went into the highest heavens to send to us. He is saying, "Let me comfort you; let me strengthen you; let me equip you." Dear friends, let him. Let him comfort you. He has come. Does it seem to you that Christ has sometimes failed to fulfil his promise, and do you lack what it seems you should have through the indwelling of this Spirit, and are you gazing off into the distant heavens as though Christ had not kept his word? He has. The Comforter has come. He is here. He is waiting for our surrender.

Last summer, on a train on the Santa Fé Railroad, I passed through the San Bernardino country, where, a few weeks ago, gold was discovered yielding \$120 to the ton of ore, and into that country men have been pouring by hundreds and by thousands. But, as I looked out of the window of the railroad train, across the brown and barren stretch of desert sand, devoid of any sign of life, I saw naught but the glare of the blistering sun on the hot sands and dry rocks. Yet there, within sight of me, just three miles from the railroad track, was one of the richest gold fields in the country.

"It is expedient for you that I go away, for if I go not away, the Comforter will not come unto you, but if I depart I will send him unto you." There is the promise of a treasure richer than all the gold of the Klondike, than all the diamonds of the Transvaal, than all the money in all the mints and treasuries of all the nations of the world. And yet our eyes are holden and we look out upon life as upon a bare and barren stretch of desert sand, and all the while there is with us One who can change the desert into a garden

and who can transform the kingdoms of the world into the kingdom of our Lord.

O, for eyes! for the vision! for the open vision! The Comforter has come. He can make you happy, he can comfort you, he can give you the victory. Dear brother, dear sister, let him—let him comfort you!

EDUCATIONAL MOVEMENTS IN NORTH AMERICA AND OTHER COUNTRIES

YOUNG PEOPLE'S MISSIONARY MOVEMENT OF THE UNITED STATES AND CANADA

UNITED CONFERENCE ON MISSIONARY EDUCATION IN THE UNITED KINGDOM

COMMITTEE OF GENERAL COUNCIL OF MISSIONARIES IN KOREA

UNITED CONFERENCE ON WORK AMONG YOUNG PEOPLE IN INDIA

COMMITTEE FOR WORK AMONG THE YOUNG IN CHINA



REV. J.L. Gerdine



MR. JOHN WILLIS BAER



REV. JAMES I. VANCE



MR. KENNETH MACLENNAN

REPORT OF THE BOARD OF MANAGERS
OF THE
YOUNG PEOPLE'S MISSIONARY MOVEMENT
OF THE UNITED STATES AND CANADA

MR. C. C. MICHENER, GENERAL SECRETARY

THE results which have followed the work of the various missionary organizations of the Protestant Churches of the United States and Canada give abundant evidence of administrative efficiency. Statesmanship in the work of the kingdom of God is nowhere more evident than in the far-sighted plans which are being prosecuted by both the Home and Foreign Mission Boards. The men in these organizations have been compelled to give much time and thought to methods of interesting more deeply the members of the home Churches, especially the young.

HISTORY

The Board of Foreign Missions of the Reformed Church in America, in 1893, gave special emphasis to young people's work. One of the secretaries of that board, the Rev. A. DeWitt Mason, gave part of his time to the development of this interest. In 1890, the American Baptist Missionary Union inaugurated work similar to that of the Dutch Reformed Board. Miss Ella D. MacLaurin was one of the first workers in this department. This same idea was put in operation in 1893, by calling the Rev. Thornton B. Penfield to the Board of Home Missions of the Presbyterian Church in the United States of America. The Board of Foreign Missions of this same denomination, in 1894, secured the services of Mr. W. Henry Grant for the promotion of the same type of work. In 1895, the Canadian Methodist Church, under the leadership of Dr. F. C. Stephenson, organized the Young People's Forward Movement, and developed the Student Missionary Campaign in that denomination.

In 1900, the Methodist Episcopal Church organized a distinctive department for young people's work with Mr. S. Earl Taylor as its secretary.

The success which followed the activity of these boards led to much discussion among the other missionary organizations. The representatives of the boards who were doing this work began to feel the need of an interchange of ideas. Under these conditions it was natural that the representatives of the interested missionary bodies should confer. Their first meeting was held in the Dutch Reformed Church Building in New York City, in September, 1901. This resulted in calling a general conference of mission board representatives, which was held in December of that year in the Presbyterian Building in New York City. After studying the general situation for two days, a committee was appointed to look further into the conditions, and report. This committee had its meeting at the time of the Student Volunteer Convention in Toronto in February, 1902. It was there decided to hold a conference of missionary leaders at Silver Bay on Lake George the following summer, where the first formal organization of the Young People's Missionary Movement was effected on July 18, 1902. The office of the Movement was first opened in New York City in January, 1903.

It is impossible in connection with Movements of this character to trace all of the human influences that have been exerted in bringing them into existence. Second to the influences which came directly from the representatives of the mission boards would unquestionably be the influence of the Student Volunteer Movement for Foreign Missions. Volunteers had become scattered very generally throughout the churches of the various denominations, and their untiring and unquenchable missionary zeal was powerfully affecting the interest in the whole missionary question. Pastors who knew the conditions, editors of religious papers, presidents and professors of colleges, and godly men and women here and there who were not officially connected with the Church's activities, contributed their part to the crystallization of thought which led to its organization. Like all of the far-reaching enterprises of the kingdom of God, this Movement came into existence after years of united efforts and importunate prayers of a vast multitude of Christ's own.

INCORPORATION

As is usually the case with new Movements, its plan of management has passed through several different forms. In April of 1907,

it was incorporated by a special charter granted by the New York legislature under the name of THE YOUNG PEOPLE'S MISSIONARY MOVEMENT OF THE UNITED STATES AND CANADA. The provisions of its articles require that a majority of the Board of Managers shall always be officially connected with the home and foreign mission boards of the United States and Canada. This means that the organization must always be in the control of representatives of the mission boards which it was organized to serve.

It should be noted that this organization is international. The work in North America is under the direction of the International Board of Managers. However, in prosecuting the work in Canada, the seven Canadian members of the board form the Canadian Advisory Council. They execute the instructions of the board in the Canadian work, and under the direction of the board supervise what is undertaken in the Dominion.

ORGANIZATION OF THE BOARD OF MANAGERS

The work of the Board of Managers is distributed among sub-committees which work under the general supervision of the board.

FIELD DEPARTMENT

This department organizes and conducts the summer conferences of the Movement, except those on the Sunday School and Missions. It coöperates in the organization of the Institutes held in the various cities. It inaugurates plans for the better training of persons for mission study leadership. All persons are trained for the mission boards, to promote their plans of mission study.

EDITORIAL DEPARTMENT

This department supervises the editing of the text-books, helps for leaders, material for the religious press, the missionary magazines, the secular magazines, the general secular press, and all other printed matter published by the Movement.

SUNDAY SCHOOL DEPARTMENT

This department acquaints the Sunday-school organizations and leaders of the desires of the mission boards for missionary instruction in the Sunday-school. It also deals with editors, lesson writers, publishers, and other leaders, in order that the work of

missions may have its proper place in Sunday-school publications. It conducts each year one summer conference on the Sunday School and Missions, assists in Institutes on this same subject, and helps in the various Sunday-school summer schools and conventions.

PUBLICATION AND OFFICE DEPARTMENT

This department supervises the manufacturing of all the books and other printed material which the Movement supplies to the mission boards. It is also responsible for collecting, manufacturing, and distributing the large amount of pictorial material which has been secured at great expense for the use of the boards. This department also cares for the general organization of the office and the work which is carried on in it.

SYSTEMATIC GIVING DEPARTMENT

Realizing that the interest aroused by mission study and other methods of missionary education which are being carried on should have, as one means of expression, larger missionary giving, a department for the promotion of proportionate and systematic giving has been organized. There is the same need for education on this subject that there is on the question of missions. The secretary for this department will assemble the literature which has been published on the subject; he will place at the disposal of the mission boards of the United States and Canada the best material which can be secured, just as is now being done in mission study. The Movement is looking for the money and the man to pioneer this particular work for the boards. This advance will be as far-reaching as anything attempted up to the present, and will result in increasing the obligation on the Church to give especially to the work of both the home and foreign mission boards.

THE FUNDAMENTAL PRINCIPLE OF THE MOVEMENT

It is, perhaps, needless to say that from time to time pressure is brought to bear upon the Movement to enter lines of activity which, in themselves, are very commendable, but which would not contribute primarily to the work and needs of the mission boards. In the discussion of plans which the Board of Managers enter into, one fundamental principle is always kept in mind, namely, that this Movement exists solely to assist the mission boards in their work

of missionary education. It does not follow from this that the different boards are carrying on their work in ways which are exactly alike. It therefore becomes necessary for the Movement to adapt its plans to the wishes of any given board. With this principle continually in mind, it is not difficult to decide policies which the Movement shall pursue.

One of the peculiarities of the Young People's Missionary Movement is, that, while it is interdenominational in organization and management, everything which it has or does is used denominationally. Having no membership nor local constituency nor contact with organizations in local churches, it stands in the strategic position of administering to the needs of all. It thus unites for common purposes the leaders of all the missionary organizations on the Continent. By this method of administration it is producing for these mission boards all material at an expense very little above what it would cost one board to carry on such far-reaching plans for itself. It secures the experts on missionary problems from each of the denominations, and through them makes available to every denomination the best things missionary. It is therefore auxiliary to all missionary activity, but takes the place of no other organization now in existence.

THE FIELD OF THE MOVEMENT

The Young People's Missionary Movement therefore serves the mission boards in their work among the organizations in the Church in which the boards have deemed it wise to carry on a campaign of missionary education. At the beginning, the work was almost entirely with the persons connected with the different young people's organizations. Later, the mission boards felt that the Sunday-school was a field for missionary instruction and the activities were enlarged to include it. At the present time, some mission boards are requesting material for use in the different men's church clubs. Thus the work required of the Movement increases as the mission boards broaden their fields of missionary instruction. The Movement has no specific field or constituency of its own outside of the boards. It must simply coöperate with the mission boards in the different departments of the Church in which they may ask for assistance.

GROWTH OF MISSION STUDY

When the Movement first began the publication of mission study text-books for the boards, there was but little mission study in the Churches of North America. There has been, however, a very steady increase. This mission study idea has taken such firm hold of the boards, and has met with such universal approval and response on the part of people in the local churches, that the increase from year to year has been almost phenomenal. During the first year of the Movement's work, about 17,000 persons were enrolled in mission study; the second year, approximately 22,000; the third year, about 50,000; the fourth year, a little over 61,000; last year, nearly 100,000; and, based upon the enrolment to the first of January, 1908, it is safe to say that, during this mission study year, there will be 175,000 persons enrolled in mission study classes in the churches. In view of the methods employed by the mission boards, there is no reason why this proportion of increase should not continue for many years.

COURSES OF STUDY

It is the policy of the Movement to publish each year at least one new book for the foreign mission boards, and also one for the home mission boards. For 1908-9 there will be two books published for the foreign boards: one on the Mohammedan World, by Dr. Samuel M. Zwemer; and the other on the Foreign Missionary Enterprise, by Dr. Arthur J. Brown. The Editorial Committee is giving much careful thought to the needs of the home church, as it considers the subjects relating to the foreign field which should be treated. Some of the courses for the foreign mission boards that are being considered for future years are: "South America," "Korea," "The Islands of the Sea," "Russia," "Social Conditions in Non-Christian Lands," "The Buddhist World."

The home mission study text-book for the year 1908-9 will be on *The Frontier*. It is being written by Dr. Everett T. Tomlinson. Other courses under consideration for the home boards are: "The Negro Problem," "What Home Missions Have Done and Can Do for Our Country," "The Canadian Northwest," "Mexico," "Our Island Possessions," "The Country Church," "The Mountaineers," "Orientals in the United States," "Industrial Problems," "A Study of Immigrants in Their Homes in Europe," "Educational Work on the Frontier," "Opportunities for Service," presenting

such fields of usefulness as the Ministry, Mission School Teaching, Work among Negroes, Mountaineers, and Immigrants, and Deaconess and Settlement Work.

A series of biographical sketches of great home and foreign missionaries is being written by Mr. Robert E. Speer. A series of biographical courses on the lives of prominent native Christians has also been suggested.

There is need for some books which treat the missionary problem in a general way, such as "The Bible a Missionary Book," and "The Progress of the Christian Church in the World." A complete list of books for graded missionary instruction in the Sunday-school must also be produced.

ECONOMY IN PRODUCTION OF TEXT-BOOKS

The same principles of federation and coöperation, that have been so successfully utilized in the commercial world, are being applied to the production of mission study text-books, with great economy to the Church at large. If this plan were not in operation it would be necessary for each board, contemplating mission study, to create the entire machinery necessary for producing this literature. It would mean that each would have to secure an author and have at least one editor who would give part of his time to editing the books and the supplementary literature, which is necessary, if they are to be successfully used. It would mean also a set of plates for each book. It would therefore be practically impossible, except in case of a few of the boards, to publish a mission study literature. Even then it is likely that, if the actual cost of these books were charged against them, they would have to be sold at a price much higher than the one now prevailing. In other words, it would cost about as much for one denomination to do this for itself as it now costs to do this extensive work for all of the denominations of North America. These books are imprinted to the boards and are sold by the boards to their constituencies, so that, generally speaking, the books are denominational.

SALE OF TEXT-BOOKS

The sales for 1907 included 143,592 text-books, 22,500 volumes in libraries, 12,881 maps and charts, 17,155 pamphlets, 2,000 sets of missionary programs, Series No. 2; 50,000 mission study announcements, and nearly 2,000,000 pieces of other printed matter.

In six months there were printed four editions of *The Uplift of China*, three editions of *The Challenge of the City*, three editions of *Uganda's White Man of Work* and six editions of *Aliens or Americans?*

The relative sale from date of issue to the end of the year 1907 of the text-books named below was as follows:

<i>The Uplift of China</i> ,	issued June, 1907....	61,000
<i>Daybreak in the Dark Continent</i> ,	issued June, 1905....	60,000
<i>The Christian Conquest of India</i> ,	issued June, 1906....	55,700
<i>Aliens or Americans?</i>	issued June, 1906....	53,000
<i>The Challenge of the City</i> ,	issued Sept., 1907....	32,500

In order that there may be real study, and not simply reading of books, the Movement provides with each of its text-books a library of the best recent publications relating to each particular subject. Nearly 200,000 volumes have been sold in these libraries in the past five years.

WORLD-WIDE USE OF BOOKS

This mission study movement of the North American Church has attracted very wide attention. These text-books are used by the Student Volunteer Movement for Foreign Missions of North America, by the Student Movement of Great Britain, by the Student Movement of South Africa, by the Non-Conformist and Established Churches in England, by the United Free Churches of Scotland, and by mission study classes in New Zealand, Australia, South Africa, India, China, and Japan.

INFLUENCE OF MISSION STUDY

It is difficult to estimate the influence of a united campaign of mission study like the one now being promoted. That the home and foreign mission boards can unite in a propaganda of this kind is sure to make a mighty impression on the North American Church. By this means, the coöperation of pastors is secured through the prayer-meetings and Sunday services. It enlists the members of young people's societies, men's clubs, and other organizations in a local church in a practical study of some of the problems in the warfare for the establishment of the kingdom of God.

TRAINING LEADERS, SUMMER CONFERENCES AND INSTITUTES

The plan to have mission study classes was in many cases thwarted because of the lack of proper leaders in the local churches. The organization of Summer Conferences is primarily to train leaders in order that they may assist in carrying out the plans of their mission boards. Since the organization of the Movement, fully six thousand persons have received training in these summer gatherings. There will be seven conferences held in 1908, including the one on the Sunday School and Missions. These summer conferences are usually in session about ten days. The time is occupied in the study of the methods to be employed by the mission boards in their campaign of missionary education. They are not conventions primarily for great addresses, but gatherings where persons may learn how to do the specific things which are needed in the local churches. The inspirational side is, however, not lacking. As an example of the result of a conference, last year one mission board secretary thought he saw in a high-school teacher a desirable mission study leader. She was not especially interested in missions. He persuaded her to attend a summer conference. As a result, in addition to her work in the high school, she has this winter already trained thirty-eight study class leaders and organized forty-three mission study classes. It is this quality of work which is attempted in these summer conferences. These conferences are very representative in character. For instance, at the Silver Bay Conference, in 1907, there were twenty-four denominations represented. It is the policy of the Movement to have the delegates selected by their mission boards, in order that their coöperation may be with the boards rather than with the Movement. The Movement holds the conferences without expense to any of the boards, and assembles the best teachers from all the denominations to assist in training the leaders of the Church for the organization of mission study.

In order that there may be a larger number of persons available for this rapidly growing work than is possible through the agency of the summer conferences, Institutes have been held in some of the larger cities of the country. These Institutes gather for two or three days the persons in each city who should teach mission study classes. They also bring together those in the Sunday-school who are in a position to introduce missionary instruction in their schools. These Institutes, during the past year, have been the means of training hundreds of leaders, enrolling many thousands

in mission study classes, and introducing missionary instruction into scores of Sunday-schools. Some of the results of an Institute held in Topeka, Kansas, the first week of January, are interesting.

One young lady is teaching a class of fifteen, each of whom has pledged to lead a mission study class. Three have volunteered for the foreign mission field. A united missionary policy has been outlined by the churches, which provides for securing fifty missionary candidates from the city. One denomination organized eleven mission study classes in one week. An extract from a letter from a pastor, written about five weeks after the Institute closed, reads as follows:

"The great work of the recent Institute is being felt in all Topeka churches. We have seven mission study classes in our church at present; two of my best young men have become volunteers since that time, giving us six now in my church. Yesterday, the Day of Prayer for Colleges, I preached on 'The Claims of the Ministry upon the College Student,' and three more are now seriously considering going on through college and the seminary with a view to giving their lives either in the home or foreign field."

Results of a similar character could be given about the Institutes held in New York City, Boston, Toronto, Detroit, Seattle, Los Angeles, Richmond, Va., and other cities all over the continent.

In these Institutes more than five thousand persons have been trained to lead mission study classes.

It is of especial interest to the mission boards that the various Church organizations have universally coöperated in the plans inaugurated. The leaders of the young people's societies of all names have been zealous in the promotion of mission study and missionary interest.

DEPUTATIONS

In order that all the methods of missionary education may be more generally utilized, after consultation with the leaders of a large number of the mission boards, the Movement has planned to send out during the summer of 1908 a number of interdenominational missionary deputations. Each deputation will be composed of three or more men. They are being carefully elected from theological seminary students and returned missionaries. Each deputation will be provided with lantern slides, moving picture film, and an exhibit. The deputations will go to the smaller-sized cities not usually reached by the mission board secretaries and other agencies. Each

deputation will remain in a city about one week. In addition to the public addresses on missions and showing pictures, one member of the deputation will be especially trained to instruct the persons in the different churches who should be teaching mission study classes. Another member will be qualified to assist the Sunday-school officers and teachers in perfecting the missionary organization of their Sunday-schools. These deputations will therefore do something more than hold a few public meetings. They will leave something permanent in each community visited. The plan for the deputation work has been wrought out of the experience of a number of the mission boards that carried on the Student Missionary Campaign.

THE SUNDAY SCHOOL AND MISSIONS

It is a matter of great encouragement to the missionary organizations that, without exception, the various Sunday-school bodies are coöperating with the plans of the mission boards for missionary instruction in the Sunday-school. The Movement has been a helpful medium of coöperation between the mission boards and the following Sunday-school organizations:

1. The Sunday School Editorial Association, composed of editors, publishers, and lesson writers of the International Series of lessons.
2. The editors, writers, and publishers of other series of lessons.
3. The international, state, provincial, and county Sunday-school associations of the United States and Canada.
4. The various denominational Sunday-school agencies, including publishers, secretaries, and field workers.

With the Sunday School Editorial Association the opportunity came to assist in securing the proper presentation of the missionary principles of the Christian religion and the missionary character of the Bible. This was done by complying with the request of the Editorial Association to furnish comments on the Sunday-school lessons for 1908 which were capable of missionary interpretation. These comments were in the form of a handbook for the use of lesson editors and lesson writers, which was printed for private circulation only. The Editorial Association has requested the Movement to prepare a similar volume for the editors and lesson writers on the Sunday-school lessons for 1909 that are capable of missionary interpretation.

In coöperating with the Sunday-school associations, the Movement has sought largely to assist in establishing missionary departments in these organizations and to assist in training up a large force of workers who will carry this idea into the Sunday-school conferences and conventions. Nine states have now appointed missionary superintendents in their State Sunday-school Associations.

Another important part of the work in the Sunday-school field is coöperation with the denominational Sunday-school organizations, and especially with the Sunday-school departments of the mission boards. While the Sunday-school is the chief channel through which a far-sighted plan of missionary education in the Sunday-school can be carried on, the mission boards must be relied upon most largely to furnish the material and be the promoters of it.

The two conferences on the Sunday School and Missions which have been held at Silver Bay on Lake George, have been far-reaching in their influence on this problem. The purpose and plans matured at the conferences have met with the universal approval of the Sunday-school bodies. The third conference to be held in July of 1908 is therefore held not only at the request of the mission boards, but also with the approval and coöperation of the Sunday-school organizations.

If the proper material can be provided out of the life and accomplishments of missionary work, the plans proposed for missionary instruction in the Sunday-school will give to the Church of the next generation by far the strongest missionary leadership it has ever had. One of the largest opportunities for service to-day is for writers who know missions, who can take the material, so full of adventure, sacrifice, and heroism, and put it in proper form for use in Sunday-school literature. Mr. William N. Hartshorn, the Chairman of the Executive Committee of the International Sunday School Association, in speaking on this subject, said:

"We are crying out for the literature that is going to educate and to mold, not only the teachers, but the children themselves. There is no field in literature that has the possibilities of holding the boys and the girls as that of the heroes on the mission field."

FOREIGN DEPUTATION AND PICTURES

Undoubtedly the chief result of the Foreign Deputation of the Movement to the mission boards is the large number of pictures that was secured. These pictures, like everything else which the Move-

ment has, are for the use of the mission boards in carrying on missionary education. The stock now on hand includes pictures on Immigration, Orientals in America, the Frontier, Africa, India, China, and Japan. The forms of pictorial material now available include stereographs, enlargements, lantern slides, post-cards, moving picture films, and illustrations for the press.

A new series of home missionary pictures has just been secured. A camera was recently purchased, to be kept busy taking home mission pictures. An engineer in the Philippines is devoting his spare time to securing pictures for the Movement, while in Southern Asia an expert photographer will soon be at work.

The largest single use which is being made of these pictures is in the form of lantern slides. The Movement is now in a position to meet the wishes of almost any mission board in assisting it in its lantern-slide work. These slides are for sale to the boards singly or in sets, and will be supplied by them to churches, Sunday-schools, mission study classes, and other church organizations.

In addition to these pictures, the Movement now has nearly four miles of moving picture film, representing both home and foreign mission fields. This film is also available to the mission boards for use in connection with their work. Arrangements have been effected whereby the best pictures of the British societies are available for the use of the Movement in America.

COÖPERATION WITH THE STUDENT VOLUNTEER MOVEMENT FOR FOREIGN MISSIONS

The Student Volunteer Movement for Foreign Missions has for several years been supplying most of the men and women which the boards have sent to the foreign field. It is rendering to the foreign mission boards one of the largest services that has ever been undertaken for them. The volunteers stand as a continual challenge to the Church members who are to remain at home. The leaders of the Student Volunteer Movement and the Young People's Missionary Movement are in frequent conference. These two organizations, supplementing each other, are unitedly making possible greater things for the kingdom of God. Mr. Mott, speaking at Nashville, said: "The possibilities of the Young People's Missionary Movement are simply boundless; if its campaign can be adequately waged, within fifteen years the entire Church of North America will be flooded with the missionary spirit. This, in turn, will make pos-

sible the going forth of the large number of recruits to be raised up by the Student Volunteer Movement to meet the great need of our generation in the non-christian world."

PROPAGANDA OF MISSION BOARDS

That the idea of missionary education has taken firm and permanent root in the missionary organizations is shown by the fact that twenty-one boards, representing sixteen denominations, are now employing the time of twenty-seven secretaries, who are applying these various methods to the work of each of their denominations. The material which this Movement has is available to the missionary organizations of the entire continent. Missionary bodies numbering thirty-seven, representing twenty-seven denominations, are this year actually using part or all of the material which is now available. The work of this Movement is only effective in denominations which use the material. Just in proportion as mission boards use what is produced, does this Movement help them in their denominational work.

RESULTS IN GIFTS OF LIFE

In order that the members of the Churches of the United States and Canada may properly meet their obligations, it is necessary that they become familiar with the facts regarding the great needs both at home and abroad. However, the mere knowledge of these needs will not give the Church its proper missionary spirit. There must accompany this an impulse of personal consecration in obedience and self-sacrifice. Real interest in missions expresses itself not simply in gifts of money, but in gifts of life. Judged by these standards, this campaign for missionary education has been replete with results. Several denominations have reported increases of several hundred per cent. in the amount of money contributed by given organizations as a result of mission study. These gifts of money are but the result of something deeper which has impressed the inner life. The mere giving of money will not keep any one loyal to a missionary movement for any length of time. Another direct result of mission study classes has been many hundreds who have offered themselves to go as missionaries to foreign fields, and likewise large numbers who have offered themselves to the home mission boards for work in the United States or Canada. Still others have decided to enter the Christian ministry. In many churches

conversions have occurred in the mission study classes, and in not a few cases powerful revivals have followed. Great gratitude is due to God for these and other things which he has accomplished through his Spirit.

OUTLOOK

With the missionary leaders determined that the entire Church shall be missionary, with the Sunday-school leaders and experts assisting in the Sunday-school field, with the leaders of young people's organizations desiring to take their part, with the leaders of men's church clubs anxious to coöperate, it is not difficult to see that from the missionary standpoint the Church of the future will be vastly different from the Church of the present. It will be different not simply in its relation to the whole missionary enterprise, but it will become a much stronger evangelizing agency in the communities of our own continent. The Church is beginning to feel added life, her indifference is being changed to interest, her ignorance to knowledge, her selfishness to sacrifice, her carelessness to prayer.

UNITED CONFERENCE ON MISSIONARY EDUCATION IN THE UNITED KINGDOM

MR. KENNETH MACLENNAN, EDINBURGH, SCOTLAND.

The program of this afternoon's session is a material contradiction of a line of heathen philosophy in a poem sung by one of our British poets:

"Oh, East is East, and West is West, and never the twain shall meet."

The program contains addresses by the representatives of the Church of God in Great Britain, Korea, India, and China; and the East and the West meet, all one in Christ Jesus. And it is surely fitting that such a session should conclude with an address on the Unity of the Kingdom of God.

I have the honor of bringing to you the fraternal greetings of the United Conference on Missionary Education in the United Kingdom. Through me, they extend to you to-day a glad greeting, and the right hand of fellowship, and I know that in more than one corner of our old country there is ascending prayer to God that he may mightily bless this Convention in Pittsburg.

I came to America primarily to learn and not to talk; but you have very generously given me a place on your program, and I am glad to be able to tell you something of the work of the United Conference on Missionary Education in the United Kingdom. But I am gladder still to have this opportunity of acknowledging to you the extraordinary warmth of the welcome with which I have been received here—I was going to say a stranger in a strange land. Although I have been only some sixty hours on American soil I already feel as much at home as if I had come over with the Pilgrim Fathers. Pittsburg and the United States Steel Corporation are familiar household words in Great Britain, and the hearts of many Scotsmen warm at the large generosity to many of our own cities of one of your citizens. But to-day, as I sat on your platform, my heart kindled to something else—something which stirred me more mightily than the thought of any generosity to my country. My eyes traveled to the scroll on yonder wall, “‘My Jesus, my King, my Life, my All, I again dedicate my whole soul to Thee.’—David Livingstone.”

The heart of a Scotchman beats one hundred to the minute when he thinks of foreign missions, when he thinks of David Livingstone, of Robert Moffat, of John G. Paton, of Chalmers of New Guinea, and of Mackay of Uganda. Surely (we say it in no spirit of boastfulness), our little country has been gloriously honored by Almighty God in the work of spreading the kingdom of his Son. All that is best in its history for the last one hundred years is bound up with the foreign mission enterprise.

I shall endeavor, if you will bear with me, to let you know in a very few words how this Young People's Missionary Movement stands with us in Great Britain. The visit of our delegates to Silver Bay last summer, and the subsequent visit of your chairman [Mr. Harry Wade Hicks] to Great Britain, created a very strong conviction in the minds of some of us on the other side, that the time had come when we should press for much closer coöperation on the part of the various missionary societies in the promotion of missionary study among young people. And that, not only for the sake of missionary education, but also for another reason. The conviction has been a growing one with some of us for quite a long time, that along the lines of missionary study lies the true road to the beginnings of unity. Here there are no conflicting interests. All the denominations in our country, separated by the conservatism that has grown out of the centuries, find themselves

heartily at one. Our object is one—the extension of the sway of our Lord and Master—and the proper understanding of the world-wide situation confronting the churches in our time in their work of bringing men to him. Neither can there be any conflict about who is to do the work or who is to reap the fruit. “Wisdom automatically and with unerring hand deals out her rewards to her children according to the diligence exercised.” It seems as if God in his providence is calling us to the study of the world-wide situation in our day—not only that we might work more strenuously for the coming of his kingdom, but also that we may be drawn through our study closer one to the other, and united in the bonds of brotherly love, so that our Savior may have the long deferred answer to his prayer that we all may be one.

Those of you who know the conditions on the other side will know that coöperation is not quite so easy there as on this side of the Atlantic. Not that there is any antagonism or rivalry between the Churches, but we are weighed down with the heritage of the centuries. Our Churches have evolved separate systems, separate organizations, and separate methods of work, so much so as to make practical coöperation a very difficult thing indeed. And while some of us realized that the time had come to take a forward step, we felt that we could hardly at this stage ask official coöperation of the various missionary societies in this matter. The time for that has not come, but those who felt interested and on whose hearts the burden of this matter was laid resolved themselves into an informal committee, in order to experiment in this matter of missionary education. This committee is known as the United Conference on Missionary Education, and is composed of the denominational leaders in young people’s work. It devotes itself exclusively to publication, and there is a complete understanding that, while the field work is under the direct supervision of the Secretaries appointed by the various Boards and Societies, all matters relating to publication fall within the province of the United Conference. Two men belonging to the Church of England devote the whole of their time to missionary work among young people. One man has been appointed by the United Free Church of Scotland to devote his whole time to similar work, while the Baptist Church and the Wesleyan Methodist Church have each a man devoting part of his time to work among young people.

Then, there are two student volunteers devoting all their time to the promotion of the study of foreign missions and as a temporary

measure the Student Volunteer Missionary Union has appointed a man to give his whole time to the promotion of student campaigns among the Free Churches in England. These gentlemen, with two representatives of the Student Volunteer Missionary Union and two laymen of whom I happen to be one, form the United Conference on Missionary Education. We hope by and by to enlarge the membership, and we hope and look prayerfully for the day, not when we shall be an unofficial and unrecognized conference, but when we shall have an official status, and form one great publication department for the promotion of missionary study among the young people of the Protestant Evangelical Churches of the United Kingdom.

You will thus see that we are succeeding in some little degree in welding into unity the missionary education of the young people of the old country.

After Mr. Michener's report of what you have accomplished here, it will seem a very small matter indeed to you. We seem to have accomplished little, but we do not think in continents, and we do not move with the rapidity with which you do on this side, but when we move we move forward and I trust we shall never go back.

May I just say a single word about our publications? We have had to be content last year with a borrowed text-book, *The Uplift of China*—of which we have issued a British edition, modeled on your book. Of that we have sold about 12,000 copies and at present we have on the press a new edition of 5,000. Remember, it is only the second year of our work. We hope by and by a third edition may be called for. For the present year we are to have a text-book of our own, which is being written just now by our friend, Dr. Datta, whom some of you know. The subject of his book is "Village Life in India." We have not yet considered what edition we shall publish, but we trust and pray that we shall ultimately sell no less than 30,000 copies. For next year, we also are thinking of a book on Mohammedan lands, and we have invited the Rev. W. H. T. Gairdner, of the Church Missionary Society, Cairo, Egypt, to write a book on this subject.

Sunday-school interests are not forgotten in Great Britain. Last year two books on China were issued for young people in the Sunday-schools,—*"The Call of China,"* and *"Talks on China."* In Scotland Mrs. Fahs' *Uganda's White Man of Work*, has been extensively used and has been highly appreciated. It is a book cal-

culated to draw boys from their games, and is exerting a great influence. This year Miss Kelman is writing a book on India. Then we endeavor to do something by the issue of curios, pictures, and post-cards.

We realize that knowledge is power in this matter of missionary education as in everything else. We want young people to understand the extraordinary resources at our command in this work, to understand that the exceeding greatness of the power is of God, and that he is willing to make that power available to us. We think far too much of the plant and far too little of the power. We want our young people to know that there are mighty resources at our disposal and that it is God's will to transmit to the world through us the power of an endless life. We are called to nothing less than full partnership with Jesus Christ in the evangelization of the world. Consciousness of partnership with God in the work of bringing the world to him will dignify and purify the life of the Church. He asks our lives, and in living service there will come to us a full sense of the blessedness that comes to those who realize that it is more blessed to give than to receive. The spiritual uplift that will come to our poor blighted lives and to the life of the Church will be beyond reckoning. The Son of man will come with healing in his wings—healing to our misshapen lives and healing to the festering sores of our loved home lands.

And my last word is this: We are going to win. Jesus shall reign. As we say in the old Scotch psalm:

"His name forever shall endure,
Last like the sun it shall,
Men shall be bless'd in Him, and bless'd
All nations shall Him call."

COMMITTEE OF GENERAL COUNCIL OF MISSIONARIES IN KOREA

THE REV. J. L. Gerdine, SEOUL, KOREA

Having heard from America and Great Britain, naturally we next hear from the kingdom of next importance in the world, the kingdom of Korea.

Although the history of the Church in Korea is not so long,

nor the problems confronting the Church so great as in many other fields, we too have found it expedient to appoint a committee in the interest of educating the Church in Korea concerning missionary effort. This committee is the creature of the General Council of Protestant Missions in Korea. Its organization is simple; its object single. This object is to educate the Korean Church so that it may become more and more a missionary Church.

If the question is asked as to why it is necessary to have such a committee on a mission field, the answer can be made in a sentence: it is because we have on the mission field a *real* Church. This sometimes is overlooked. Too often the idea obtains that the object of missionary work is primarily to stimulate the Church at home. I remember speaking with a prominent minister whose voice has been heard from many platforms in the interest of mission work in the world, and stating to him some of the present problems in our field. He almost chuckled as he replied, "This very thing is the life of our Church at home. But for the stimulus that comes from the pressing needs of the mission field, we would retrograde in the homeland." I wish to differ very strongly from any conception that one may have that mission work is primarily for the benefit of the Church in the homeland. We have a real Church in the foreign field, composed of real men and real women and real children. It is a Church with real needs and with real possibilities to be developed.

Having such a Church, it becomes necessary for us to so teach its membership that they will become thoroughly missionary in spirit. One sentence from the report of Mr. Michener struck me as expressing the thought that ought to be behind this educational movement everywhere, namely, that "the *entire* Church shall become missionary in spirit." Hence, on the mission field, we too feel the need for educating our native Church to be in deed and in truth a missionary Church.

The force with which the work upon the mission field is accomplished is not by any means the missionaries alone. In Korea last year there were two hundred missionaries upon the field; the number added to our Church rolls amounted to about 30,000. Was this the direct work of these missionaries? Certainly not. I think that few, if any, of the missionaries in Korea for several years past have had the opportunity for doing work directly among the unevangelized. This work is done, and better done, by the native Church. In the spring of 1906, I stopped in a valley far in the

interior of Korea to see a single Christian who lived there, having moved from a point where a church had been established. One year later, coming back to this same valley and calling at the home of this same man, he put into my hand a list of more than two hundred who had been brought to accept Christ through his ministry in the valley in which he lived; and from this number we organized within the next few days three congregations. It is through work of this kind that the remarkable progress of the Church in Korea is being accomplished. Of course it is necessary that this missionary spirit which obtains in the Church in Korea shall be fostered; that the people shall be properly educated and taught along missionary lines. The object of our committee is not to stimulate interest, because the Church has this missionary interest, but properly to instruct and train the Korean Church, that it may be truly missionary and have deeply implanted within it the principles of mission work.

Of course, we recognize that the same need obtains there as elsewhere. There must be literature; there must be the training of leaders. We have a people who are willing to learn. We need not give our thought and our attention to stimulating an interest in learning, for we have, whenever opportunities are given for instruction, those who come to centers, walking often five, six, and even more days each way in order to attend. They spend ten days or two weeks in study and pay their own expenses upon the road and while in attendance upon these classes. We are confronted, however, with this trouble, a paucity of literature. When I heard that list read by the general secretary, of the literature printed for use in our churches at home and of the literature in prospect, I could but feel that if only a fraction of that literature could be in our Korean vernacular, so that our Korean Christian Church could have the benefit of it, what a wonderful help it would be in making the Church missionary! We have not in the Korean vernacular a single missionary book; we have not a single missionary biography; we have no text-book on missions. Though the people are anxious to learn and willing to study, the evangelistic work has so engaged our attention and the resources at our command have been so limited that we have not been able to prepare and publish a literature for them. This committee has in view the preparation of literature in order that the Church may be grounded in missionary principles.

In our study classes the method of instruction has been, aside

from a study of the New Testament, by lectures, not having books for the people to study. The consequence is that when the people go back to their churches they have no books of reference, simply the notes of lectures. We need above all else a missionary literature, in order that it may be put into the hands of the people, and used by them both in the home and in the local church. Think for a moment of the many young people in our churches, Sunday-schools, and in the large number of day-schools and higher educational institutions. We have not a single book specially suited to their need. We have nothing, of a character to interest them most, to put into their hands. We have nothing, which could properly be called literature for the young people of our churches. I believe you all see how important it is that there should be some committee charged with the responsibility of providing such a literature.

Another thought in this connection is that through the agency of a native missionary Church the real and far-reaching work is to be done in all of our mission fields. I am glad to say that in our Korean Church this spirit has been instilled into the people. Just before leaving the field for my furlough, a missionary, speaking to me about a certain remote section where Christians had recently been enrolled and where there was no one to instruct them, said: "I expect to ask two men in my church, who are prominent merchants, and who, during the past several years have had opportunities to receive instruction, to consider their responsibility to this remote section." He wrote me later that he went to these men, told them about this need, and asked if they were willing to sell out their business and move out there at a great financial sacrifice in order to become teachers of Christianity in that section, and both of them agreed to do this.

I recently read an account of the ordination of the first seven ministers in one of the churches in Korea and noted that one of the seven was set apart as a missionary to the Island of Quelpart, south of Korea, where the people have not yet heard the gospel except from an occasional visitor. He has gone forth into this field as a missionary supported by his own people. This is the spirit we hope to instil into the Korean Church and we need the help that comes from a proper literature.

There is one other incident that comes to my recollection. Not very long before I left Korea, with a fellow missionary I traveled into the far interior. We had organized a group in the morning at a place where there had been no Christian Church, and were on

our way to another place, never before visited, and where a group was to be organized. Passing through a lonely valley, where no white man had ever been, I heard from the hillside a song that caught my attention. I recognized it as boys singing, but not the rollicking song they usually sing when about their work. I stopped to listen, and from away up on the mountain side I heard in the rhythmic Korean tongue the strains of this song:

"What can wash away my sins?
Nothing but the blood of Jesus.
What can make me whole again?
Nothing but the blood of Jesus,"

and they seemed to sing louder and clearer when they left the question of the verse and came to the certainty of the refrain:

"Oh precious is the flow that makes me white as snow;
No other fount I know; nothing but the blood of Jesus."

I don't know where those boys heard that song. I only know this, no missionary had been there. But some one of their own people who had heard the song and the story it told had been out in that quiet valley and taught the people there. It was to me a token of the time when redemption's song will be sung from all the mountain sides, because redemption's story has been told everywhere among their people by the Christian Church in Korea.

UNITED CONFERENCE ON WORK AMONG YOUNG PEOPLE IN INDIA

THE REV. ARTHUR H. EWING, ALLAHABAD, INDIA

The extent of the Christian community in India to-day makes it a mighty factor in the evangelization of that land. Its spiritual condition bears a direct relation to the success of the gospel. No mission or group of missions can hope for adequate success in their work among non-Christians unless the Christian communities connected with them be correct in life and zealous in service. You will recognize it as axiomatic here at home that the success of an evangelistic campaign in any one of your cities depends largely,

upon the measure in which the members of the churches identify themselves with that campaign. If this be true where those addressed traditionally accept in theory the distinctive doctrines of Christianity, how much more true must it be where these doctrines are challenged at every point?

If it were possible to use such a phrase, I would dare to affirm that it is doubly axiomatic, that a thoroughly instructed and spiritually enthusiastic Church is essential to the success of all missionary work in India. Transformed lives are the unanswerable apologetic. Zeal for souls on the part of the men and women born in the land is the sword of victory in the gospel war. The men and women of a few years hence are the boys and girls, the young men and women of to-day. Their education is, in the providence of God, in the hands of the missions. The responsibility, therefore, rests with the missions, and theirs is the duty to make use of every effort so that the young of the Church in India may understand and accept their responsibility for the evangelization of that land. In the culture of the spiritual life, the effective religious training of the young, the missions do and must hold the chief place. This is not always remembered. Sometimes men and women are so zealous in the work of evangelization that they neglect to take their adequate share in preparing that mightiest instrument of evangelization, the native Church. Again others who realize the importance of this work are so burdened with other duties that they can only contribute to this part of their weighty task, tired brains and weary bodies. And yet much has been done. All over India men and women are imparting to individuals and little groups, by precept and example, rendered effective by the bond of love, their own missionary enthusiasm. We also have in India those great world-girdling organizations, with which you are so familiar here at home. The Young Men's Christian Association, and the Young Women's Christian Association, with their camps and conferences and literature, have done much to promote missionary interest and zeal in the Christian students of India. That other great organization upon whose local societies the sun never sets, the United Society of Endeavor, with the allied organization in the Methodist Episcopal Church, the Epworth League, has done much to promote the spirit of service, and to educate for this service the young people of the Church. We also have the great Sunday-school organization, which all over the land is at work gathering together the boys and the girls, the young men and the young women for the study

of God's word. But even so, those who realize the value of a missionary Church in its relation to evangelization are not satisfied that the best has yet been accomplished or is being accomplished. While they welcome with deep thankfulness these organizations and work with and through them at all times, yet they feel that there are larger possibilities of effective religious training for those who are growing up in the Churches. The missions, though theirs is the opportunity and primary responsibility, are not coöperating as they might.

For example, there is no effective method whereby, swiftly and effectually, in order to meet a recognized need, a good book on mission study or Bible study or the devotional life can be put into Hindustani, Gujarati, Bengali, Marathi, and Tamil, Telegu, and other languages.

About two and a half years ago some such thoughts as those to which I have now been giving expression before you, began to take more or less definite shape in the minds of certain missionaries of North India. In October, 1905, there was a joint convention of the United Society of Christian Endeavor, the Young Men's Christian Association and the Epworth League in the city of Cawnpur. Just before that convention a letter was sent to certain expected delegates over the signature of the Rev. Brenton T. Badley, of Lucknow, asking that after the convention we should remain for a short time to consider whether or not it was possible to secure greater coöperation, and consequently larger efficiency in work among the young in India. Accordingly, after the convention, which was a time of great blessing, about fifteen or twenty persons met, formed a loose kind of organization, and named an executive committee. Six months later, this executive committee met in the city of Lucknow and planned for a conference at Fatehpur in 1907, at which it was proposed that information should be collected and presented with reference to the work which had been done, with reference to the literature which was available, and which could be adopted or adapted in order further to promote the religious training of the young of the Church. That conference was in due time held, i. e. a little more than a year ago, and the report of it has been published. The conference before adjourning appointed a committee, which, for lack of a better name, they called the Consulting Committee of the Fatehpur Conference. Another year has passed since then. Just before leaving India, at my home in Allahabad, this committee once more met. There were present at that

time men whose names are known all over India e. g.: the Rev. J. P. Jones, of South India, of the American Board, of Commissioners for Foreign Missions; the Rev. John A. Graham, Stated Clerk of the General Assembly of the Presbyterian Church in India, than whom no man has larger influence with his colleagues; the Rev. H. T. Mansell, President of the Theological School of the Methodist Episcopal Church, at Bareilly; the Rev. J. P. Colelingam of the London Missionary Society, Bellary; the Rev. J. N. Farquhar, Student Secretary of the Young Men's Christian Association; the Rev. H. Hallewell, General Secretary of the United Society of Christian Endeavor in India; also the Rev. Wheeler Bogges, representing the American Baptist Missionary Union; and the Rev. R. Burges, Secretary of the Indian Sunday School Union. This committee met for two days, and once more reviewed the situation, asking themselves just what was to be done and how it is to be undertaken. After consideration they formed a definite basis of organization and took the name of the United Conference on Work Among Young People in India. It is called a conference because it is not a new organization. It is called a conference because it is to represent the missions and the young people's organizations; it is called a conference because it is intended that from time to time representatives from the various language areas in India shall meet together and consider the things that they can do in order to promote the work among the young of that land. I bring to you to-day this report of what has been done, and also with a request that the Mission Boards and Societies in North America should get behind this Movement in India. We desire that it should be made possible for us from year to year to come together for conference. Busy men from all over India, already loaded with many cares, are the men needed for this task. The distances there are very great, some will always have to come more than a thousand miles. It will require funds to bring these men together once a year, that they may consider the field, and outline the policy for the following year, which shall then be carried out by an executive committee. The organization also requires an office and some secretarial assistance, in order that it may act in some sense as a clearing-house for the missions of India. Representing therefore this United Conference, I desire to ask the boards in North America to get behind this work or to authorize the Young People's Missionary Movement of the United States and Canada to do so. It is impossible for the boards of foreign missions to attain to adequate success in their

work among non-christians unless along with it there be that training of the young people of the churches which shall send them out into the world on fire with missionary zeal and enthusiasm.

Let me give you one instance to illustrate the fact that men are won to Christ in India by the Christian influence of other Indian Christians. There is in the college of which I have charge a professor who is a Master of Arts of the Calcutta University. He was baptized three years ago after he had passed the highest university examination. Of this young man the Rev. J. N. Farquhar of the Young Men's Christian Association at that time wrote: "Of all the Bengali young men I have met in my years of student work, I consider him the strongest." He was baptized and after refusing a government appointment, which his father a Hindu desired him to accept, came to me on a comparatively small salary, and is still teaching in our college. He was educated in the college at Nagpur, under the Mission of the United Free Church of Scotland. About two years ago when I was in Nagpur Professor MacFadyen said to me: "The foreign professors were not the instruments in the conversion of Nolin Chander Mukerji. We taught him the Bible; we instructed him in the foundations of Christian belief, *but it was the influence of Christian fellow students and Christian teachers that led to his conversion.*"

The situation then is this: Our work as missionaries depends upon the life of the Indian Church, upon the quickening in missionary enthusiasm of the young people of the churches, and I bring to you this message of what we have done, in order that you may let us lean upon you in this as in the other parts of missionary activity.

COMMITTEE FOR WORK AMONG THE YOUNG IN CHINA

MR. FLETCHER S. BROCKMAN, SHANGHAI, CHINA

China will never be evangelized by the British. China will never be evangelized by the Americans. China will never be evangelized by the Japanese. When China is evangelized, it will be by the Chinese. No doubt this same thing applies with equal force to each nationality in which the mission boards are working to-day. It is one of the most fundamental facts of foreign missions. It is one that ought to be before us in the development of all our policy,

and the youngest member of this Conference is not too young in his beginning of the study of foreign missions to keep this fact constantly before him. All we can hope to do as missionaries, or as missionary agencies, is to start the forces, discipline, inspire, and guide the forces which themselves are to evangelize these nations. The hope of wide-spread evangelization lies in the native Church rather than in the missionary. There is danger lest we at home assume that the native is of course filled with the spirit of evangelization. We say, "The Church in China is planted by the missionaries, and therefore it is a missionary Church, strong and vigorous and intelligent in all its missionary activities." A child may be beautiful and may be potential, but a child is at first ignorant and undisciplined and needs nurture, education, and, later, inspiration; and so notwithstanding all the zeal which the missionary has put into his work in starting the Church in a land like China, that infant Church is still an infant. The very fact that we are here at this conference to-day is proof of the fact that we feel the need in the home Church of developing the missionary spirit. It takes education and discipline to put the missionary spirit into the Church at home or abroad.

When a church is first organized in a country like China, there are apt to come one or two states of mind. There is apt to come, particularly to the young of the church, an absolutely overwhelming sense of the odds against which they have to work. There is heathenism at every step. Here we read about heathenism and try to imagine it, but there they step out of the door and are in the very midst of it. They are constantly saying, how small and weak a folk are we!

On the other hand, through ignorance of what the Church is doing, Through a dearth of literature and through a lack of communication with other Christian bodies, there is apt to be created a sort of indifference. One or the other of these states of mind, unless there is some outside influence, naturally comes over the young Church. Now this tells its own tale and brings its own lesson. What it is absolutely necessary to do for such a Church is to show them some facts of great encouragement, make them feel they are not alone in the world, and remind them of their obligation to the unsaved.

When I first went out to China, I carried with me some charts that had been used in this country to create a missionary interest, and when I arrived there I threw them in a drawer and said, "I

suppose these are useless until I return to America." After awhile I brought them out and showed them to some Chinese young men. I was surprised to find that they were scanned more closely than they had been in this country, and the facts about the land nearest to them seemed to interest them most. I also got some facts from Gulick's book on *The Growth of the Kingdom of God* by which I was able to show the sweep of Christianity through the centuries and its great momentum in the nineteenth century. Their interest was simply intense and their surprise unbounded.

As I say, we need to inspire them with a knowledge of the great strength and power of the Christian Church in the world. And it is well for us to understand that they do not as yet have this. Certainly it is true throughout the Chinese empire that the average Christian does not have any conception of this. It is especially necessary to show them the facts concerning their own home country, for even in our own land, with all the facilities we have for acquiring knowledge of our country, how necessary it is to bring constantly before us in an attractive and forceful manner, the problems of the Church. If that is true of America, how much more is it true of a country like China.

But it is not only necessary for us to bring this information, but also the inspiration that comes from the biographies of the heroes of Christ Jesus. Shut out from your minds for a moment all the knowledge you have of the ministers of the gospel. There is scarcely a person here in whose family there has not been within the past two or three generations at least one splendid Christian minister, the recollection of whom has come down to us as a priceless inheritance. Just think of all that being blank. Think of attempting to read the history of your country, day after day, in school and in home, and year after year, and never coming upon the mention of one single minister of the gospel, and you will see something of the need of our putting a sense of that lack into the Chinese. It is necessary for us to give them the story of Livingstone, of Moffat, of some of the great heroes of the Cross, who have won whole continents, and also to bring them a knowledge which they do not have as yet, except in a small way, of the heroes of China itself, who have preached the gospel under great difficulties during the last fifty years. I want to make clear that this need is very real and very intense.

Think of the terrific battle in which the young man in China, who is starting in the Christian life, must engage. One does not

have to let his imagination play in China, in order to think of it; there is not a single missionary whose heart does not almost break, month after month, as he sees that great contest going on. Here is a young man who determines to become a Christian, and the moment he does so all the forces of that empire are trying to pull him away from giving his life to Christian work. If he is an educated man, even educated in a Christian college, the government very soon will offer him twenty and even fifty times as much as the Church is able to give him. One Oriental young man that I think of just now was in Christian work, and he was offered the governorship of a province if he would only leave it. I could tell story after story of men who have refused things like that. Now, when China is starting on a new era of civilization, the whole industrial, commercial, and governmental system is being changed. The young men educated in missionary colleges, and the young women, for that matter, are in tremendous demand. I know of an official telegraphing from Tientsin to a young girl in a missionary college and insisting that she should name her own salary and come up and take the headship of one of the greatest government institutions. Such forces are being brought to play on the young Christians in China. Is the Church going to bring forces to play upon them also? If we do not, we are sure to lose. It is necessary for us to bear in mind that this conflict is on, and what adds to its intensity at the present time is the force of the great nationalistic spirit that is sweeping over China, and is getting its grasp upon the young men, and not only upon the young men but also upon the young women. This nationalistic spirit may be one of the most beneficial things for the Christian Church, and also one of the most dangerous things for the Christian Church. If we use it as an agency, for instilling the ideas of Jesus Christ among the young people and filling them with an enthusiasm to save their country for Jesus Christ, what may it not mean? But if the ideals that are held up before them in this nationalistic spirit are only the military ideals; if their ideals find their embodiment in such men as Napoleon and Cæsar what a menace this nationalistic spirit is.

So we can wait no longer; we must give our most earnest attention, that every possible influence is brought upon the Christian Church to make it an intensely missionary Church. Now, I wish it was possible for me to report in this respect as much progress as they are able to report from India. In China we have a very small missionary literature. The Student Volunteer Movement has pre-

pared some pamphlets and books which have been distributed among the Chinese, and there are student volunteer bands in the colleges, which fill us with inspiration and hope. But this is touching but a very minute part of the Church of Jesus Christ that needs to be filled with the missionary spirit.

I am glad to say we began at the Centenary Conference a Sunday-school movement, and appointed a Sunday-school secretary for the Empire, and we are determined earnestly to go on in the hope of building up a strong Sunday-school movement. Of course, this gives us an agency, through which we can pump a great deal of missionary spirit, particularly into the young people of the Church. But this is not all that is needed. It is absolutely necessary that we should rapidly increase the literature that we have. We ought to have some of these splendid charts and maps which have done so much for America. We ought to have biographies by the score. We ought to have the history of Christianity in the different nations of the world, and other things that it is not necessary for me to mention in detail.

I may say that the Centenary Conference of missionaries in Shanghai was not insensible to this need. A committee was appointed by it for work among the young of the Church. This committee has already appealed to the mission boards and societies to send out some workers who may give themselves to this undertaking.

I believe that the boards can help us immensely, and I am very sure that they will do it, when the matter is brought to their attention. I am sure we missionaries out in the field also are determined to give this thing our earnest attention, but there is one thing of more importance still. All the machinery which we may employ, all the men and women that may be sent out from North America, are not equal to the accomplishment of this task of firing the native Church with missionary enthusiasm. This is a superhuman task, and no power but a superhuman power can give us the victory. And I believe without any cant, that the greatest thing for the accomplishment of this end is that there shall be a great volume of prayer poured out on the part of the Church in Christendom that God's Spirit may come upon the young Church of China, filling it with the spirit of heroism and devotion and zeal for the spread of the gospel.

THE UNITY OF THE KINGDOM OF GOD

THE UNITY OF THE KINGDOM OF GOD.

BISHOP FRANK W. WARNE, LUCKNOW, INDIA.

I arrived in the homeland less than a week ago, and this is the first time I have been permitted to look into the faces of a great audience of white people, and it makes me joyful to see you. As I have been sitting looking at you, my mind has been wandering toward India, and I have seen the three hundred millions of the dark faces in that land sitting in darkness. And then as I saw this great audience of white, cultured Christians, with wealth of thought and funds, here to consider what they could do to help the people of non-christian lands, I thought the theme of my subject was magnificently illustrated, "The Unity of the Kingdom of God," the West looking toward the East to help, and the East looking to the West for help.

Bearing upon the subject that has been given me, may I call your attention to two verses of Scripture: "And gave him to be the head over all things to the church, which is his body." The head of the Church is Christ. The head does the thinking and planning and furnishes the generalship. All these things we have been hearing to-day from representatives of the various denominations scattered all over the world (and they are very little of what we might have heard if we had but had the time) are but parts of a mighty movement which Christ, the head is carrying out through these various members of his body, and thus uniting the kingdom. The other passage is in Daniel: "I saw in the night-visions, and, behold, there came with the clouds of heaven one like unto a son of man, and he came even to the ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all the peoples, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." And it is in this that we have the unity of the kingdom. It is the nations coming to him, and to those of us who live in a land where there are seven hundred languages, it

is very encouraging to have in that verse, that very suggestive word "languages."

I was thinking of other religions as I sat here, and most of them have their religious books confined to one language, or just a few at most. But our Bible is printed in about 520 languages, reaching out and teaching the people among all nations, and thus unifying these nations and bringing the people to the Savior. If the kingdom is to be unified, it must be unified in its head, Jesus Christ.

I cannot talk long, but there are three things in the life of Christ that will unify the kingdom. First, there should be placed his teachings. I remember one night hearing an Indian preacher, explain the beatitudes of Christ before about twelve hundred non-christian people, reading them and illustrating them from ten o'clock at night until four o'clock in the morning. He took the beatitudes, and he compared the beatitudes of Jesus Christ with the teachings of Buddhism and Mohammedanism and Hinduism and Confucianism and other isms, and they stood out before me with a beauty, by way of comparison, that I had never seen before, and I saw how as the nations came to know them, they would turn away from the empty things of other religions and build upon the beatitudes, the foundation teachings of the kingdom of Jesus Christ. Then there are the parables, showing how the kingdom is to be developed. Moreover, we have Christ's beautiful life.

I believe, however, that the great incident in the life of Christ that is going to unify the kingdom is his crucifixion. We who are reared in Christian lands have heard of the crucifixion of Jesus Christ until it has lost in a measure its power. The Oriental conception, however, of the sacrifice that brought him to the cross is much richer than that of ours. One instance: I have seen a whole audience of hundreds of people remain in silent thoughtfulness and meditation and prayer for an hour after a sermon on the crucifixion. I have seen them melted to tenderness. One of our lady missionaries told me this recently: She went from where she was to another district to examine the Bible women of the Woman's Foreign Missionary Society, women who had learned to read after they were married and had families, and she told me this story. "There was a woman who could hardly read, a humble, simple village woman, and I said to her, 'Tell me a Bible story,' so as to find out what she knew. There was that simple village woman sitting on the floor, just able to read a few words. And there was I, the college

graduate of the West, examining her. And as we sat there side by side on the floor, the village woman began to tell the story of the crucifixion. And as she told it, it had a pathos and power and beauty that I had never seen in it, and when this simple woman sitting on the floor came to where they began to drive the nails through Christ's hands, she began to weep, and then she wept aloud, then she threw her arms around my neck and said, 'I cannot go any further; it will break my heart.' " The simple village woman and the college graduate sat together upon the floor, and wept in each other's arms, the representatives of the East and the West, weeping and rejoicing at the feet of the Christ. The story that will unite the kingdom, that will save the nations, is the story of the crucifixion of Jesus Christ. May that mind of self-sacrifice and living for others which was in Jesus Christ be also in us.

That pessimistic saying of Kipling's has already been referred to here to-day,

"Oh, East is East, and West is West, and never the twain shall meet."

But the missionary, seeing Jesus Christ, has answered, "No," saying,

"But Christ is Christ, and rest is rest, and love true love must greet.
In East and West hearts crave for rest, and so the twain shall meet.
The East still East, the West still West, at love's nail-pierced feet."

That sacrificial offering is certainly going to unify the nations of the earth.

The other great story in the life of Christ that is unifying the Church and that will bring us all together just as we are here to-day, forgetting all about denominationalism, is the great fact of his ascension. There is a wonderful truth in that story of the early centuries, when a humble Christian preacher was preaching in the bazaars of the glories of the ascended Christ, a representative of a false philosophy and false religion interrupted him, with a sarcastic reference to Christ as the carpenter; saying, "What is your carpenter doing now?" Quick as a flash, and with inspiration, the humble preacher answered, "Making coffins for the false religions of the earth." Christ has been making coffins ever since for false religions. All the false religions that existed in Europe and Palestine when he was on earth, have gone into their coffins, and he is

now making a coffin for Hinduism and Buddhism and Confucianism and all the other decadent systems. His is a kingdom that is to reach all nations and to have no end. This ascended carpenter will continue to make coffins until all false religions have dwindled to extinction. That is why we have enthusiasm. As missionaries, we believe in this power of the ascended Christ. In one of our villages in North India, a missionary was preaching in a bazaar, and after he had closed a Mohammedan gentleman came up and said, "You must admit that we have one thing you have not, and it is better than anything you have." The missionary smiled, treating him as a gentleman, and said, "I shall be pleased to hear what it is." The Mohammedan gentleman said, "When we go to our Mecca, we find at least a coffin. But when you Christians go to Jerusalem, which is your Mecca, you find nothing but an empty grave." And the missionary replied, "That is just the difference. Mohammed is dead, Mohammed is in his coffin." The founders of all these false systems of religion and philosophies are in their graves. But Jesus Christ, whose kingdom is to include all nations and kindreds and tribes, is not entombed; he is risen. And all power in heaven and earth has been given unto him. That is our hope.

When the revival broke out in India, a missionary in one of our institutions felt that such a blessing had come upon all her pupils that she was left away behind. She went away for the holidays and I happened to be where she was, and I never saw a more hungry soul. She prayed that she might receive, as she called it, "the baptism of power," that she might be able to lead her pupils and not be left away behind in Christian experience. I tried to help her, but I could not. This intensely earnest seeking went on for weeks and months. One day she was in a little service, and the speaker happened to drop this remark, "There are people present who are seeking for power and the baptism of the Spirit and equipment for service and other blessings we might name," and he quietly added, "Receive Jesus Christ in all his fulness and you have it all." And that soul saw it and opened the door and Christ came in and was enthroned, and her life from that time onward was filled with such spiritual power as has seldom been my privilege to see in the life of any Christian.

My message at this hour, concerning the unity of the kingdom of God is simply this: Crown Jesus Christ Lord of All in your life; receive him in all his fulness. We can never reasonably expect the tide of spiritual power on the mission fields to rise

higher than it is in the home churches. If you would help us and unite us on the mission fields, live in the nearest and most blessed possible union with Jesus Christ, let him be supreme in all things, and from a home Church filled with Jesus Christ and spiritual power, the mission fields will get such impetus and union as they can get from nothing else. That is my message: Receive Jesus Christ. Oh, that he might be crowned anew in all our hearts in this Convention!

When I asked, when I arrived here to-day, what was meant by the topic they had given me, "The Unity of the Kingdom," and what they wanted me to say, I was told "We want you to gather up the meeting and give it a spiritual closing." That is the greatest spiritual closing I know how to give, that we may all receive, in all his fulness, Jesus Christ, and crown him in our lives.

I will close with what is to my mind the most wonderful expression of love within the lids of the Bible. You will find it in St. John's Gospel, fifteenth chapter and ninth verse. The first time I came on it, in its power it overpowered me. It is this: "Even as the Father hath loved me, I also have loved you: abide ye in my love." Each of you may put your name in the place of the pronoun "you" in this matchless announcement of infinite love.

STEREOPTICON AND MOVING PICTURES

LANTERN SLIDES



Pictorial Material

BARGE LANDING
AT ELLIS ISLAND
BEGINNING OF MOVING
PICTURE FILM SHOWING
IMGRANTS DISEMBARKING



INDIAN FAKIR SITTING ON BED OF SPIKES FOR 13 YEARS

STEREOPTICON AND MOVING PICTURES¹

MR. S. EARL TAYLOR, NEW YORK

MR. C. V. VICKREY, NEW YORK

Missionary moving pictures were shown publicly for the first time, in North America, at the First International Convention.

The following subjects were exhibited:

Immigrants landing at Ellis Island. The barge is seen bearing the aliens from the steamship to the Island, and the people file in for examination by the inspectors.

In the great Mosque at Delhi, India, the followers of the Prophet are shown at prayer. One realizes the strength of Islam as he sees the multitude facing toward Mecca with bowed heads, with bended knee and then prostrate upon the ground, following the example of the *Maulvi* at the sacred desk.

Another scene shows the burning *ghat* at Benares. From a boat one sees, with its feet in the Ganges, the body of a faithful Hindu who has traveled more than 1,200 miles just to die within the limits of the sacred city. The priests and the relatives meet at the funeral pyre and the torch is applied, while in the foreground a man is seen digging ashes out of the sacred waters of the Ganges, in order to secure the silver and gold ornaments from the bodies which have been burned. In the background is a suttee monument marking the spot where, until the British Government put a stop to the practise, living wives were burned with their dead husbands.

Hindu worship is most vividly set forth in three films, one of which shows old men in New Year festivities, prostrating themselves before idols whose significance cannot be put into print.

A second shows the great crowd of two million people at the *Magh Mela*, at Allahabad, one of the most notable features of which is an old Hindu fakir, sitting on his bed of spikes telling his beads. This picture is most realistic, and reveals the utter hopelessness of

¹A large number of colored lantern slides and moving pictures were shown under the direction of Mr. Taylor and Mr. Vickrey. The explanatory remarks, because of their temporary value, are omitted, and only a brief description of the moving picture film is given.

Hinduism. The old fakir, Ramyeard Das, has been sitting on his bed of spikes for thirteen years. When asked why, he said, "Oh, Sir, that I might find peace." Asked if he had found peace, he replied, "No, I have not found it."

The third film of Hindu worship shows a sacrifice at Kalighat, from which the city of Calcutta receives its name. In the pictures are seen the priests of Kali, and old and young temple girls, some of them not more than ten or twelve years of age, together with pilgrims and worshipers, all gazing on the bloody spectacle of the sacrificing of goats, on the spot where, until the British Government intervened, human sacrifices to the goddess Kali were wont to be made. These pictures give a good idea of Hindu worship, revealing some of the beauties of Hindu philosophy not dwelt upon at length by turbaned *swamis* who come to America to give parlor lectures.

Other films show interesting scenes from mission schools in India and Japan in sharp contrast with the two pictures presented above. One of the most interesting films is that of a Christian boy in a South India school, doing the giant swing on a horizontal bar.

Another shows a class in geometry at work at the blackboard, while one of the most interesting pictures is from the kindergarten at Hiroshimo, Japan, made famous by the little book entitled *The Lady of the Decoration*. This picture shows the children marching from chapel, and then, best of all, the little tots with their drums and horns looking like so many dolls. It is in such kindergartens as this that young Japan is being won for Christ.

Other films show congregations going to church, and one especially shows a host of converts marching to a great service in North India, where five hundred and twenty-three men, women, and children were baptized in one afternoon.

In Africa, the moving picture camera has recorded the beating of drums at a cathedral in Uganda, calling the people to church, and then one sees the King of Uganda, and a large congregation entering the Mengo cathedral.

From China has come a film showing the missionaries at the Centenary Conference held last May in commemoration of the one hundredth anniversary of the beginning of Protestant work in China.

The last film takes one to the operating room of a hospital in Peking. There enter the Piele brothers, both of whom are mission-

ary physicians, the sons of missionaries. Then comes a little Chinese mother bearing her four year old boy. He is one of the many hundreds of thousands who are totally blind in the great Empire. The little fellow is placed upon the operating table, the anesthetic is administered by the Chinese physician, and swiftly the operation proceeds. One readily perceives the critical moments as he sees the muscles become tense, and the little mother overcome with hope and fear withdraws from the scene. At last, one eye is finished, and then again the faces are drawn, and every nerve is strained, and the second cataract is removed. The little mother steps forward to take her boy in her arms, and one realizes as never before how it is that the best scientific skill, united with Christian love, is winning the hearts of the people of non-christian lands.

These films, together with the beautifully colored lantern slides which accompany them, are secured for the use of the Home and Foreign Mission Boards, and will be supplied by them to the churches throughout the United States and Canada. The plan is to employ lantern slides and moving pictures to place before Christian people the incontrovertible evidence of the actual conditions in the fields, the needs, the work, and the results of missions.

THE CALL OF THE MISSION FIELDS

THE NORTH AMERICAN CONTINENT IN THE ECONOMY OF GRACE

SOUTH AMERICA THE CONTINENT OF OPPORTUNITY

AFRICA AT THE DAWN OF THE TWENTIETH CENTURY

A MESSAGE FROM SOUTHERN ASIA

THE STRATEGIC HOUR IN EASTERN ASIA



REV. A.H. EWING

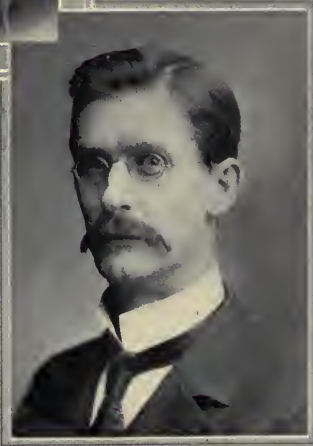


MR. J.E. MCAFEE

MR. F.S. BROCKMAN



REV. W.S. NAYLOR



REV. O.E. BROWN

THE NORTH AMERICAN CONTINENT IN THE ECONOMY OF GRACE

MR. J. E. McAFEE, NEW YORK

God is not a respecter of persons. Which is to say that his preferences are not capricious. His choices do not delimit his love. They rather magnify his love, and give it scope.

The divine choice of North America is not arbitrary. The focalizing tendencies of nineteenth and twentieth century progress have unequivocally marked the direction of the divine preferences; they have made clear the choice of North America. But they have made equally clear the supremely rational and beneficent basis of that choice. Men are saved to serve; nations and continents are dedicated by the will of God to the fulfilment of universal, benign purposes.

The physical equipment of this continent for the supreme service to God's world is not the least eminent mark of the divine favor. Considering it as a laboratory, the divine physicist has constructed this room upon no mean dimensions. Large purposes must be modeled on broad lines. God builded his laboratory large. The final man will be shackled by no boundary lines, will know no north nor south, will endure no inevitable hot nor cold. Here therefore are all the climates. The eternal ice of Canada's arctic calls down the meridians to the eternal bloom of Mexico's tropics, they and all between joining compact in the service of man.

The final man must be no starveling. Here, therefore is earth's infinite variety of fruits of soil and water, of lofty altitudes and brackish lowland. Here is the model and epitome of the continents, the earth made small that, at large and in the whole, the earth may be made altogether good for man.

No one race may claim the final man. To produce him the elements must gather from all the races. The crime of Babel must be atoned, ere God may work his final good in man, for man. That atonement is here being wrought. Here the races meet to epitomize the race. Each ship-load brings its element to contribute

to the ultimate composite. From the ends of the earth they come, from near and far: Italian, Bulgarian, Bohemian, Moravian, Croatian, Slovenian, Dalmatian, Ruthenian, Roumanian, Norwegian, Armenian; East Indian, West Indian, Lithuanian, Hertzogovinian, Scandinavian; Russian, Servian, Syrian, African, Cuban, Austrian; Polish, Turkish, Irish, Finnish, Flemish, English, Spanish, Swedish, Danish; Chinese, Portuguese, Japanese; Polak, Slovak, Russniak; French and German, Dutch and Welsh, Magyar and Scotch, Korean and Montenegrin, Greek and Hebrew. And God said, Let the American be. He scours the antipodes for the final composite of his laboratory; he gathers them by the ship-load, the fair, the swarthy; the phlegmatic, the volatile; the brusk, the suave; the energetic, the lethargic; the pragmatist, the mystic; the idealist, the realist; the sage, the promoter; the sentimentalist, the steel-nerved; the tender-hearted, the iron-willed; the philosopher, the man of affairs. Be still! the Almighty is at labor in his laboratory, making a man. Babel is being redeemed. Humanity's "one flesh" is being revealed, that all may through the human brotherhood find the seal of the divine fatherhood. Here is an awesome spectacle: God here in his laboratory, working out the redeeming process, by which, in the large and through all the continents, men are to come into their universal brotherhood and sonship.

I specify two particulars in which God would fain work out here in the microcosm his macrocosm of grace, would reveal in the miniature the benign purposes of his universal economy.

In the first place, men are growing rich here. So, rich the world 'round, God means men shall become. The knack of making the material resource of air and water and soil and rock yield in a hitherto inconceivable fulness to the wants of man is the glory, almost the despair, of this continent. With like store God has equipped his world the continents over, and such a knack of getting and spending shall one day be a universal human benison. Here is plenty to minister to all the human desire which foolish men have sometimes called gross. God means that all shall share that plenty in their own resources, and learn through the very abundance to call none of his gifts common or unclean. God would ennoble all with riches that none may be prostituted by them. Our ever-resourceful Secretary of Agriculture declares that henceforth a crop failure in the United States is a virtual impossibility. A similar epochal and stable agricultural and industrial era is developing across that boundary toward the north which blind politicians

persist in imaging to exist. Mexico on the south is an inexhaustible storehouse of mineral treasure. Yet on this continent the divine Provider has not been more lavish than elsewhere; he is only seeking here to culture men in the rudiments of his ennobling bounties.

Here men are crowding into cities,—that thus they may furnish direct and unbroken circuit to the spiritual currents. So must men more and more crowd the world over. Our luxurious cities are a world phenomenon. The very wealth of their construction is an expanding factor in the progress of the kingdom of God. Some think it wise to say, "God made the country; man made the city." I am bold to remark that I discover scant wisdom in the saying, and only a blundering insight. God made also the city, made it last, as the crowning demonstration of his wisdom. We commit distressing folly when we accept the increasing urban pressure of our civilization as in itself a bane, and supinely endure its abortions as a necessary evil. The "City of God" is his final boon to men. If man made the city God taught him how; and it will be our everlasting disgrace and undoing if we shall have learned that lesson so ill that God's best gift shall be prostituted to the ends of hellishness and damnation.

Our incomparable material civilization, its overflowing plenty, its teeming cities, its throbbing energies, its knack of making the most of the least, its superhuman alchemy by which peasant is transmuted into prince, its celerities of movement, its stressful zest of living, its fair tragedies of achievement, its strains of industry making impossibilities actual and real,—all these, the latest and richest evidences of God's beneficences, we—shame on us!—mistake for evils, and sometimes discover our utmost spiritual zeal in the impotent wail over an alleged materialistic age. A true prophet of God must swell with new indignation every day before the spectacle of our spiritual indolence and cowardice. We gaze aloft in sanctimonious deprecation of "materialism," while the modern city,—God's latest boon and the mightiest enginery of spiritual forcefulness ever devised by man or God,—is converted into a storm-center of evil before our eyes. We set ourselves forth as the administrators of the spiritual potencies,—we do, we and the agencies here represented,—lay out our elaborate plans for world-saving, and then deliberately balk before the supreme test of our spiritual efficiency, let our great cities go to rot, allow their vast accumulations of soul-stuff to suppurate, while we moon the

horizon, and lift up holy hands in impotent horror of—forsooth!—"modern materialism." I trow we need a new vision of God's eternal purposes. We would best learn aright God's scheme of redemption and our saving mission. We drudgingly travel the long road of grace, and then, by our spiritual bungling and blindness, convert that one-time, far-off divine event toward which our whole creation has moved, into a reeking, fuming hell. Tut! tut! tut! what weakling world-saviors we do become, when we go down in such ignoble impotence before the final test of the spiritual efficiency of our scheme! Can we redeem our American cities? can we transfuse the forces of this splendid North American civilization with the spiritual potencies of the kingdom of God? That is the end for which this divine laboratory was constructed. God and all the world wait to witness the demonstration. We toy with child's trinkets till we show ourselves equal to that supreme task.

In the second place, I nominate as the world-redeeming mission of this continent, the bringing of men into the essential democracy of the Commonwealth of God. The commonwealth of God gains its vitality from no formal political construction. The democracy of the Spirit will maintain the human brotherhood, whatever may be the accidents of political formularies. Such a democracy all the sanctions of history and of history's God have commissioned this continent to produce and maintain. It is a holy mission. Let our political predilections be what they may, this enterprise is the essence of the gospel of the Man of Galilee. It at once transcends and subsumes all our methods of administration in both State and Church.

The church of a class can never be the church of Jesus Christ. And any church which permits itself to be considered the society of a class has committed a terrible blunder. An organized system of patronage is a poor travesty upon a church. The common people who heard Jesus gladly, would not have been pleased to have him reach down, away down, pat them complacently on the back, and tell them to be good, or to be warmed and fed. He never indulged in such a mockery. He knew and cared too much for that. The kingdom of God is not a system of patronage, however well organized. A public charity function is not the final manifestation of human brotherhood. The grace of God does not degrade or humiliate; it ennobles and dignifies.

To say that such considerations are no part of the Church's concern is to admit that the Church has missed the point of its

existence. To organize our missionary enterprise on the basis of a charity, a patronage of the indigent, is to dawdle about a business for whose consummation the ages have waited and God himself has been in travail of spirit. Our so-called charities and philanthropies are of little credit to us whenever they serve only the more effectually to widen the chasm between the classes. We may congratulate ourselves upon feeding the hungry with lavish bounty, but the hungry turn away filled to despise us and our system of patronage the more. The common people—make them out never so common—do not wish ramshackle, sooty mission houses builded for their special benefit on the back streets. They are yearning for brotherhood, and they will not find the Christ until that brotherhood is revealed. Oh, now, they do not wish to be fawned upon and fondled; they do not clamor to be shown to millionaire's family pew. But they do wish to be included as a matter of course, to be taken for what they are and for what they have it in them to become in a Christian community. They resent being made the sensation of the oh's and ah's and crocodile tears of our missionary audiences, only to find themselves shunned and declaimed against by the squeamish auditors when it comes to personal contacts. They find none of the sincerity of the Man of Galilee in such a system.

Again I say, it is ridiculous to protest that such considerations are of no interest to the Church. These are matters of supreme interest to a Church of Christ. Unctuous talk of saving the world and bringing in the kingdom of God has no meaning, unless we have a vision of the democracy of man and seriously set about realizing the hope. That realization will not, of course, come through a cooked-up, artificial scheme for the debauch of human passions and ignoble ambitions, but it must come through the genuine spirit, and common-sense, immediate impacts, of a Christly sympathy and brotherliness. Here is involved, you understand, no merely local issue. The whole enterprise to which the Church is committed the world around awaits the fulfilment of this mission with which this North American continent has been signally charged, the realization of the democracy of man in the commonwealth of God.

That world strategy commissions this continent with a peculiar charge is to-day a truism of statecraft as it has long been among the elemental reckonings of the kingdom of grace. Ever since Commodore Perry consecrated war-ships to an embassy of peace and good-will in Japan, until, the other day, when President Roose-

velt promulgated the order of the second commitment of self-government to the Cuban people, the sentiment of national self-sacrifice for the good of the whole commonwealth of nations has been prevailing with an ever-deepening intensity in American diplomacy. Canada is demonstrating with a new cogency each year how the genuine democracy of a free people is consistent with the assumption of the duties and burdens of membership in the larger unit of an empire which enswathes the globe. Mexico is assuming her rightful place in the leadership of a Pan-Americanism whose ambition is the conquest of a universal and lasting peace. It is not alone that this continent holds the balance of power in the councils of nations. It is not enough to preserve the *status quo*. With a new mastery of self-sacrifice American ideals are more and more assuming the leadership. Colonial extension which tolerates no violence of the conqueror, but which pours out treasure and life-blood in an unrequited ministry for others, is not alone the commonplace of our own political theory; it is setting an ideal for the nations which will make the rapine of conquest henceforth and forever impossible the world around.

The kingdom of God to-day does not wait upon the proclamation of individual emissaries. The world has been put in training for mass movements. National impacts are the enginery for the triumph of the kingdom of grace. One national crime of selfishness and commercial grasping may undo at a stroke the patient labors of a thousand individuals through decades of time. The missionary enterprise will work at cross purposes and frustrate its own ends unless it shall make reckoning of these latter-day demands. What shall signify our sending to the nations to-day 10,000 emissaries to preach Christ, if at once to-morrow through our national impacts upon the world we shall work the works of Belial? Without our willing it, scarcely with our knowing it, we have sent to the continents, east and west and south, during the past few months, 500,000 missionaries in the persons of the emigrating immigrants. No, no, now, let us not chew words, nor dodge issues. These hundreds of thousands returning to Europe and elsewhere are missionaries whether we will or no. They have not awaited the rigorous examination and the appointment of our missionary societies. But that is what they are, missionaries, gone on a propaganda. They were for a time a part of us, and they have gone out from us to tell what they have seen and heard and felt. And the crucial world-missionary question is, What have they seen and heard and felt?

If the sending out of one of our number here, and a group of ten or a dozen there, to bear the message of our gospel's power to save, is what we think serious missionary business, what shall we think of this very torrent of peoples pouring into and then out of our life? Shall we not find in this and in similar movements the real missionary test and method of the new age of grace?

Our missionary enterprise is in danger of missing the point of to-day's spiritual strategy. We are in danger of dawdling over little things, and allowing the big opportunities to pass without so much as the discovery that they are opportunities. We are in danger of faring forth with our sprinkling cans to refresh the barren world, when by our very side surge the torrents which a Providence wiser than we has prepared for the fructification of earth's farthest wastes. We are in danger of leaving national impacts out of reckoning in our plans for the extension of the kingdom, when such forces are the instruments of the spiritual conquest by the side of which others fall into comparative insignificance. Is it statesmanlike, is it in the least common sense—not to speak of divine inspirations—to frustrate our individual ministries at every turn by Christless mass movements? to give the lie before the nations to our profession of a saving power by pouring out upon the continents on every side our floods of unmastered life? Can a serious missionary enterprise save its face before God or man while out of the very life from which it emanates to preach Christ it sends forth forces to blast the life of well-nigh every foreign part with its practises of Belial? What of our national impacts upon the nations? how well are we living before the world the professions which we preach to the world? That is the insistent missionary question to-day.

This North American continent is a laboratory of grace. How graciously shall the nations be graced by its grace? Men and continents are saved to serve. Only a saved life can render an effective saving service. A wise purpose has chosen this continent and visited it with supremely benign favors. May God vindicate, through the continent's pure ministry to the world, the wisdom of his own choice. May God grant that we, his colaborers, shall vindicate the wisdom of that choice.

SOUTH AMERICA THE CONTINENT OF OPPORTUNITY

THE REV. JAMES W. MORRIS, RICHMOND, VA.

It is with a real feeling of gratitude, and a very earnest appreciation of the responsibilities that God places upon me, that I come to speak to an audience like this on South America. After an address such as we have heard on the tremendous duties and the awful responsibilities that are laid upon us in North America, I come with a real sense of solemnity to address you in regard to the great continent of South America.

I shall suppose that those who listen to me to-day are well aware of the familiar facts with reference to that great continent. I shall suppose that the main facts with reference to the history of the people that inhabit that country, the physical features of the great continent, and all that concerns detailed statistics with regard to the people, and even their religions, may be assumed to be sufficiently known to be passed over.

I come to you, not so much to enter into any detailed accounts of the history or of the religion of the people, not so much to describe the physical conditions of South America, as to make an appeal to this great audience for the most interesting, most open, and to us in many ways most attractive of the missionary fields of the world.

I think that there are peculiar features with reference to South America, which make it especially worthy of our consideration. There are certain characteristics in regard to the great continent that bring it very close to us, that set it aside from all other portions of the earth's surface, and make it a field of peculiar interest and peculiar opportunity to the missionary conscience of the Churches in North America.

And I would begin by saying that in contrast with all the other great continents of the world, South America may be said to be an unoccupied country. With the exception of Australia (which we may leave out for a while), it is to be contrasted with Africa and with Asia and with Europe and with our own North America, as being a country which is in a great measure unoccupied. A mighty domain that has been for centuries waiting for the developing hand of man; vast tracts of almost unexplored country, numerous rivers that have hardly ever been seen by the explorer; tremendous forests that have been untouched, and mineral wealth

and great agricultural possibilities awaiting appropriation—such is South America.

The country in which I am especially interested, the great republic of Brazil, which has nearly the same amount of territory as our own United States of America, has within it, it is calculated, only about 17,000,000 of people, and yet so abounding are its resources, so immense are all the gifts of nature, so prodigal are these gifts for the support of human life, that it is calculated Brazil can easily accommodate one billion people, or more, I believe, than one half the population of the world to-day. A vast country that awaits the development of the human hand.

And what has this to do with the subject in hand? Why, this: that just because of its vastness and its richness and its immense possibilities, coupled with the fact that it is unoccupied, South America constitutes one of the key positions in the missionary problem in the world. Let it be held for Christ; let it be taken possession of in the name of the Lord now; let it be held firmly and devotedly and unflinchingly for the true Church of Christ, and it will be as some great church on the edge of our great cities, ready to receive the rush of populations which shall surely come to occupy it.

Why, even now the great populations from the east and west are turning toward this country. It is, as it were, a mighty vacuum upon the face of the earth. Here is a place where all the opportunities of life are offered to needy multitudes. Here are abounding resources ready for their acceptance and occupation. It is to be—and that in the not distant future—the great key position in the racial and social problem of the coming together of the nations.

Now, at the time when the stress of population is not there, while the problem is not so vast and complex, we can build as they build those massive bridges on the railroads across the dry gorges of the west, while the gorge is dry; so that when the floods shall come and when the waters shall beat, there shall be the firm masonry that will be able to withstand them and remain unshaken. That is the way the Church should do to-day. We can take a key position that is of the very highest strategic value in the great battle for the conquest of the world for Christ. We can take it now, knowing that the time will come when, in the gathering of the nations and in the meeting together of the mixed multitudes, these shall give us just the opportunity that we wish to turn the battle in the cause of religion and for the kingdom of God.

It is, as I see it, the fact that South America is the tremendous, unoccupied continent of the world, rich in enormous resources, awaiting the development and occupation of the human race, joined to the fact that there are these vast hordes that are seeking homes, which makes South America just now the missionary opportunity of our time.

I want to say, in the second place, that South America has been and still is—wonderful to say—related as it is to our own country and to our vast missionary movement—that South America has been and still is religiously the neglected continent. It is the neglected continent with reference to that very portion of the Christian Church which has occupied it for four centuries. With reference even to the Roman Catholic Church, it is a neglected continent. Let me say that the policy of the Church of Rome seems to be to put all of its energies, its most distinguished men and its greatest activities, into effect just in those countries where Protestantism is strongest, and to let alone the countries which have been purely and indisputably hers for centuries. Thus in South America you have these populations that are in large part religious people, shamefully uncared for by the Church that has had them under its tutelage. I would illustrate this by saying that you will find that a city in South America of the size of my own native city of Richmond, in Virginia, will not be so well supplied with Roman priests and Roman churches and Roman charities and Roman organizations—not so well or efficiently supplied—as is the city of Richmond. You will find that in great measure the population have been left without the privileges and opportunities even of Romanism. You will find as a result of this that in all parts of South America Romanism is dead; in towns of fifteen thousand or twenty thousand people, there will not be as many as you can count upon your fingers of men and women that will go to the confessional. You will find that throughout Brazil and throughout South America the male population are in large measure churchless. I will not say without religion, but churchless. You will find that in large measure the influences that are molding the future of those countries, the men that are in the first rank in politics, in social life, in the business world, are without the religious influences of Jesus Christ and without the privileges of the Church of God. You will find that in large measure Brazil has come to be a country that is ignorant even of the principles and the tenets of the Church that has for four centuries had possession of it.

May I illustrate this further? One of the most intelligent, one of the most eloquent, young men that is to-day, I am thankful to say, preaching the gospel of Christ in our Church in southern Brazil, was brought to a knowledge of the truth by the fact that he did not understand and could not believe the doctrine of transubstantiation and never had heard of it,—a man of wide education, a man of earnest religious conviction, suddenly brought face to face with a well-known doctrine of the Church to which he supposed he belonged, and finding out that it was something that he had never heard of and could not possibly believe.

You will find that in South America—throughout South America—the country has been neglected by the Church which, in the providence of God, has been given the undisputed control of it for these many centuries.

Let me say further, that with reference to the great Anglican communion—that portion of the Church of God which is honored all over the world for its wonderful missionary activities—there was given throughout South America a unique opportunity to influence those people—an opportunity which was neglected. In every large city of South America, there are influential populations of English people—there are nearly always churches and chaplains in the great cities of South America, and there were given to these people—these English communities, and these English preachers of the gospel, opportunities to influence the surrounding populations, of Latin—corrupted Latin—religionists, which they have neglected. Because of ecclesiastical etiquette they have not only neglected but carelessly neglected these people; and a great opportunity has been lost—a great opportunity that might have been fruitfully used.

Now, you Protestant people—all of us Protestant Churches of North America—know how little has been undertaken and how little has ever been done by our various missionary associations with reference to South America, in comparison with the other great countries of the world. Thank God, there are missionary boards in this country that have done great and glorious work in Brazil and South America. And the response has been wonderful in proportion to the meagerness of the undertaking. But when we think of it, how little in comparison with the thought and the prayer and the influences of other kinds that we have brought to bear upon the other portions of the earth's surface, have been used with reference to this great continent, so near us, which we may call our home continent—I would to God that, as I speak to you

to-day, so imperfectly, so meagerly, so little in accordance with what I would like to do, that there may be stirred in the hearts of some whose Churches have not yet undertaken the evangelization of this continent, the earnest desire and prayer to go in and possess the land.

For, let me say in conclusion, that this continent is an American continent. It is especially laid open because it is an American continent. When I say that, I mean several things. I mean, in the first place, that when you get a population here upon the shores of the new world, you get it under new ideals, and with new conceptions not only of politics, but of religion. Let me say that you may apply to the soil of the American continents and of the Western world what Wilberforce said of England, that when anywhere in the British dominions a slave steps foot on British soil the shackles fall from him. When you get peoples gathered from various shores upon the South American continent, in great measure their traditional ideas will be changed; they will be in a position to listen with respect, not simply to new principles in political government, but also to the true teachings of the religion of Jesus Christ.

Let it be said that you will find these people of South America in a very different position from their kindred in the old countries. There are countries in the old world, they tell me,—in the southern portion of Europe,—that are under as corrupting and baleful influences of debased Romanism as is South America, and that need sorely the preaching of the gospel, where however the advancement of the gospel is very slow, and very imperfect, because of the traditions which are at the back of those people. When you get to South America, in large measure, these things are put aside and you have a people who are open to the preaching of the gospel, simply because they are members of a new world.

I mean, also, when I say it is an American continent, that it is laid especially at the doors of a country like ours. Brazil has organized itself as the United States of Brazil. The countries of South America, if we will but let them, will look upon the United States of America as their leader. The countries of South America are ready to be influenced, not only politically, but religiously by the influences that come from North America; and there is no mission field upon the face of the earth that is so near akin to us and so ready to receive us and so open to our influences as this continent to the south of us.

Let me put before you the remarkable features of this unique

missionary problem. It is not too vast to be fully solved; not too complex to be entirely comprehended and grasped; not too difficult to be entered into and effectively done at once. You have a vast continent that is just now openly and frankly yours, if you will go in and take it. In the first place, you have no complexity of language. All South America speaks the Spanish language, with the exception of Brazil, which speaks the beautiful language of Portugal. And when you have acquired these two remarkable tongues, a man who goes to these countries can in one year's time be able to preach the gospel of Jesus Christ to the people. When you have acquired those romantic and splendid languages, you have at once the key with which to reach the people. You have no complexity therefore in language. You have the advantage of situation. The population of South America is yet meager, and it is gathered along the coast, easy of access, ready to be dealt with in cities where you will be welcomed, and where the opportunities to preach the gospel are freely given.

And, once more, you have a country where the missionaries from our own land will be welcomed, because they come from America. Therefore, I say, why cannot our great missionary societies, our great Protestant Churches, get together and organize an aggressive, active, united campaign for the conquest to Christ at once of this key position of the world—not abating aught of what they do in other parts of the world, but going to the possession of this at once; putting the choicest men in the field; sending men trained for such an undertaking and in sufficient numbers, who may go and possess this great, waiting, home continent that lies so near us, so open and so undefended from us?

The third thing I wanted to say about this field is that the only opposition offered, the only thing that you have to overcome—because you may at once put out of consideration the few heathen tribes that are in the interior of the country—the only thing that is to be fought against is a corrupted Romanism that is already self-condemned.

I say, then, in the words of Caleb: "Let us go up at once and possess it; for we are well able to overcome it."

AFRICA AT THE DAWN OF THE TWENTIETH CENTURY

THE REV. WILSON S. NAYLOR, APPLETON, WISCONSIN

May I ask you at the outset to shut your eyes to the things that are in America and imagine what might be, were it not for our Christian civilization. Suppose that our homes and hotels, street conveyances and railroads, telephones and telegraphs, our hospitals and sanitariums, with their nurses, physicians, and surgeons, suppose that all that stands for physical health and comfort in America were swept away by one blighting stroke; then further, imagine that our universities and colleges, our public schools and libraries, our current literature, and even the alphabet—all that makes for intellectual development—were blotted out; follow this by a clean sweep of everything that has to do with the restraint of vice and crime and the promotion of morality and religion—our laws, our courts of justice, our policemen, our churches and various philanthropic societies, our ministers and other moral leaders—imagine if you can such a turning back of the dials of time through the hundreds of years that precede our own civilization, and you will have a starting-point for imagining the conditions in Africa at the dawn of the twentieth century. Now give freer rein to your fancy; replace our physical comforts with the most primitive and insanitary conditions and customs; reinstate our churches and make them public brothels; bring back judges, lawyers, policemen, ministers, all that which now restrains vice, crime and immorality, and make them instigators of the same; in a word, turn all the wholesome streams of our Christian civilization into tides of lawlessness and lust, and while you may by such comparisons overpaint the actual conditions in Africa, you will not realize, even by that exaggeration, the conditions that obtain in Africa at the dawn of the twentieth century.

I speak to you in behalf of *the greatest mass of raw paganism in the world*. In that respect, Africa is unique among the mission fields. I leave it to you to debate whether, for that reason, it is a more difficult field, or whether it is in greater need than other fields. At any rate, it presents this peculiarity—that there are more pagans in Africa than in all other fields of the world combined. Aside from her 50,000,000 of Mohammedans, Africa has 90,000,000 of pagans who have neither written religious books nor doctrinal systems. African religion is without form and void.

Chaotic confusion reigns, and darkness covers the face of the spiritual deeps.

I speak to you in behalf of *a lost people*. Without reference to future condition, the African is lost physically. Pestilence and contagion walk abroad at noonday. There is no adequate sanitary or medical system. Therefore the African is a peculiar prey to ravaging diseases. Were it not for his persistent physical vigor, the race would have long since become extinct. The African is lost mentally, not but that he has mental capacity, but he has not even so much as the alphabet nor the rule of three to stimulate intellectual activity. Who will attempt to imagine the wearying *ennui* of an immortal soul reduced to the treadmill of gross animalism. He is lost morally. Some writers say that he is unmoral and, like the animal, has no responsibility for moral action. We may take exception to the characterization, but the fact that the contention can be seriously maintained is most significant. He is lost religiously. His deities are overgrown savages, and abettors of vice and crime. Fundamentally, he is what he is because of his religion. If you would change the African, you must change his religion.

I speak to you in behalf of *a neglected people*. Notwithstanding the fact that Africa was most intimately associated with the history and fortunes of the Bible patriarchs, prophets, and apostles, as well as having been most responsive to the missionary appeal of the early Church, yet 1900 years after Christ sent his disciples forth to preach the gospel to every creature vast stretches of the continent are still darker than midnight. One block of territory can be traced on the map diagonally across the continent from Portuguese East Africa to Angola on the west, 300 miles wide by 1,500 miles long, or 450,000 square miles, without a single missionary. From the Congo basin stretching eastward for 1,200 miles, there is a strip of territory 600 miles wide, or 720,000 square miles, without a single missionary. Take your stand in imagination on the northern bend of the Congo River and look off to the east and imagine the line of your vision extended until it reaches the first mission station, and then let your eyes sweep to the northeast, to the north, to the northwest, and west, over the territory unoccupied by Christian missions, and you can know that half of the continent of Africa and more than half of the population thus falls under the extended line of your vision, and in all that wide territory of 6,000,000 square miles and about 100,000,000 of people, there is

not a single missionary. Stations have recently been planted on the upper waters of the Nile in the east, and at the juncture of the Benue River with the Niger in the west. Between these two points is a section 1,500 miles long and 1,000 miles wide of the most densely populated region of Africa. Fully 80,000,000 of the finest peoples of the continent are here furnished with the gospel in the same ratio that the United States would be had we one missionary in eastern Maine and another in western Texas, and not a ray of gospel light between.¹ To be sure, 3,000 missionaries are maintained in Africa and 1,000 foreign missions stations with their 15,000 helpers and their 5,000 out-stations, but if the missionary territory and forces were proportionately indicated in red on that large map [back of the platform of the Convention Hall], the people in the back part of this room could scarcely see the line running around the coasts of the continent which would represent the Christian occupation of Africa. And yet we stand at the dawn of the twentieth century, 1900 years after it was said "Go ye into all the world, and preach the gospel to the whole creation"; and in spite of that great commission we face such conditions in the continent whose principal river rocked the cradle of the great Hebrew lawgiver, whose friendly people sheltered the persecuted Christ, and whose city of Cyrene furnished the first man to bear Christ's cross as he staggered under it on the way to Calvary.

I speak to you in behalf of a *responsive people*. It cannot be said that the African in every instance is eager for the gospel of Christ; in many instances he has never heard of it, does not understand what it means, but almost universally the African believes that the white man's superiority over the black man is due to the white man's religion. He therefore believes that if the African will adopt the white man's religion, he will be benefited thereby. Missionaries at the Presbyterian station of Luebo, on the Kassai River of the Congo basin, tell us that they have repeatedly received deputations representing 40,000 people on one side of their station, 100,000 on another, 300,000 and 400,000 in other directions, literally begging them to send missionaries among their people. In many instances, doubtless, this only means that the African esteems the material advantage of the white man's presence, but the fact indicates the responsiveness of the black man to the missionaries of the cross. This same responsiveness has made Basutoland,

¹For illustrative map, see *Missionary Review of the World*, March, 1906, p. 177.

Bechuanaland, Uganda, and Angoniland, Christian, the last two within the memory of the present generation. The wild Angoni, but a few years ago were literally hunters of their fellow creatures, slaughtering, enslaving, and selling their victims to the foreign slaver. Cannibalism was common. Under the transforming power of the gospel, behold a nation born in a day!

The responsiveness of the African can be epitomized by an incident that fell under my own observation. We were sitting upon the porch of a little cabin near Cape Palmas waiting for the time for the dedication of a native church which had been built by native hands and with native money. My attention was attracted to an old man who had a patchwork quilt thrown over his shoulders and who was shuffling slowly along the road that passed the house. He had a long staff in his hand upon which he leaned heavily. His steps were short and labored as he seemed to drag one foot after the other. As he came within view, the residents of the cabin exclaimed, "King Geddy," and hastily descended from the porch to meet him. As he stood, with innate courtesy, waiting for Bishop Hartzell to be seated before he would rest his weary body, his whole demeanor together with his benignant countenance and long flowing beard instinctively made me think of Jacob "leaning upon the top of his staff." This old man was probably near, or above one hundred years of age. Moreover, he had not come from the nearest neighbor's residence, but he had literally dragged himself for twelve miles to beg Bishop Hartzell to send his people a missionary. This is simply one instance. Kings, chiefs, and lay deputations repeat the incident throughout the continent. The case is typical. An age-old people for untold centuries has staggered along through the outer darkness of their paganism, here and there catching such glimpses of the Sun of Righteousness that now and then they beg for a candle. Every new missionary to Africa could go to a people that has repeatedly asked for missionaries, but have not received them, because of the lack of money for the extension of the work.

My first Sunday in Africa is vividly imprinted upon my memory. We went in the afternoon from the missionary's residence at Umtali to the native church a few hundred yards distant. As we approached, nearly a hundred men singing a beautiful Zulu Christian song of welcome came out to meet us. The missionary told us that practically all of those men had been converted from the darkest paganism since Bishop Hartzell's previous visit, eighteen

months before. As their column met ours, they turned and preceded us into the native church which had been built for the second time by native hands and with native money. When we entered they had ceased to sing. I shall never forget the thrill that ran through me as I saw that large audience of men, women, and children, without a single exception, upon their knees in silent prayer—their custom at the beginning of their religious services. The “Amen” that came up from those hearts at the close of the season of prayer was to me like the sound of far-off running waters such as John refers to in Revelation. Ever since, I have thought of it as “the lost chord”, the like of which I shall never hear on earth again, but it may be that in heaven I shall hear that chord, when beside the great white throne, the African Christians with voices even more musical and sweet will make like responses to the Lamb who has washed them and made them white in his own blood. Bishop Hartzell wrote me a year afterward concerning the dedication of two native churches about fifteen miles distant from this one. Many of the natives had never seen a Christian church before; they did not know much about the white man or the white man’s God, but with the irresistible logic of an African, whether his premise is right or wrong, they argued that the white man is what he is because of his God, and so they gathered to the dedication service. When they came to prayer, they did not bow their heads or quietly kneel, but prostrated themselves upon the ground before the white man’s God. These instances are indicative of Africa’s attitude toward Christianity. The white man’s coming is welcomed; the white man himself, is often well-nigh worshiped; his example becomes the law of life for the native. One day, while I was running a Blickensderfer typewriter on board a West Coast ship, King Bonny, a man of large influence and wealth, hearing the clicking of the machine, stepped into the cabin and doubled up with laughter at sight of the bobbing type wheel. When he regained sufficient breath for vocalization he said, “white man all same like God.” Repeatedly, it has been demonstrated that that is the African’s opinion of the white man; his learning, his inventions, and his moral power seems to them Godlike, so that his life and example amounts almost to a dictation as to what the African is to do. Alas! it too often happens that the life and example of the white men he knows only leads the African astray.

I speak to you in behalf of *a constant people*. The African is

not simply volatile, ready to respond to every passing influence; he is not unstable as water. The African who has received an adequate presentation of the gospel of Christ and becomes converted is constant. Although the large white Christian population of North Africa was swept before the Arabian invasion of the seventh century and the white Church forever destroyed, the Nubian, Abyssinian, and Coptic Churches withstood the fire and sword of Mohammed and still stand as monuments of the African's constancy. There are three men overseeing mission stations on the East Coast to-day whose story reminds me of the three who passed through the burning furnace as pictured in the book of Daniel. They were converted under the leadership of the missionaries of the American Board of Commissioners for Foreign Missions. Later the Board moved its work two hundred miles into the interior and after a year or two, Bishop Taylor adopted the abandoned field for the Missionary Society of the Methodist Episcopal Church, but during the interval between abandonment and adoption these three young converts withstood trials and temptations with the true martyr spirit. Their huts were burned over them and they were variously persecuted by their families and tribes. They stood true to the faith, and are now efficient evangelists at the head of three successful missions among the peoples who persecuted them. One of them married the daughter of a witch doctor who wished her to succeed him in that office, and she is now frequently tried with the subtle temptation of the thought that her father's spirit is pleading with her to take his place, but having accepted Jesus Christ as her Savior, she lives a constant and exemplary life. Another woman in the same district is the head wife of the chief of the tribe. When she became a Christian, her husband gave her the privilege of withdrawing and living apart from him, but with the standing permission to return to her place at the head of his household at any time she might desire. Insignificant as this may appear as a temptation, it must not be forgotten that she is continually denying herself the supreme place of authority and influence open to an African woman. That she prefers to live the less conspicuous life of a widow speaks for her constancy in the faith.

The constancy of the African is most significant, in the face of the known fact, that more missionaries themselves in the various fields of the world fall through social immorality than for any other cause. It is nothing short of a miracle of divine grace that

the African man and woman, steeped in barbarism and animalism through untold generations, when converted to the gospel of Jesus Christ, stand staunch and true in the faith of the fathers.

I speak in behalf of *an imperiled people*. Green on an African map signifies the territory in which Mohammedanism is dominant. I have been repeatedly startled during this convention by the large map at the rear of the platform. It has seemed to me that the green has moved southward from hour to hour. Mohammedanism, from its stronghold in the Sudan, is sweeping over the continent with unprecedented celerity. Once an African becomes a Mohammedan, he is immeasurably more difficult to reach with the gospel of Christ than when he was a pagan. Mohammedanism does lift the African a little socially; it gives him more clothes; stops cannibalism, witchcraft, infanticide, burial alive, and a few of these grosser aspects of barbarism, but it also legalizes, by the approval of a higher religion, slavery, polygamy, and all the insidious and subtle temptations that prey upon the hearts of men and end in unbridled social immorality. When we reflect that the great obstacle to the acceptance of the gospel of Christ is almost universally moral, we are in a position to appreciate somewhat the greater obstacle to the adoption of the pure and rigid moral regime of the gospel when it must be accepted in preference to a religion that sanctions most of the moral irregularities that flesh is heir to. Again, Africa is imperiled because from every quarter of the continent, railroad, steamboat, and caravan routes are pushing into the interior and carrying with them the vices of civilization. One needs not to condemn the trader or government official wholesale, but wherever the unchristian trader or government official goes, the conditions that he creates are worse than paganism. Whole populations of Africa have been swept away by rum and social evils which have been taken to Africa by the white man who only cared for the financial gain that he might secure in African trade.

The hour for Africa has struck, and unless the Christians of this generation do for the dark continent what they might do, all of Africa may soon be submerged in Mohammedanism or the vicious civilization of Europe and America. "The world for Christ in this generation" becomes an imperative command in reference to Africa, unless the redemption of that continent is to be indefinitely postponed. "Oh white man," said an aged African chief to the first missionary among his people, "I do not know when I have not heard of

your power and your learning. Why did you not come sooner? You have come now, and these eyes are too blind to see you, these ears are too deaf to hear you. If you have any message, give it to the young men, you are too late for me." "Too late! Too late!" Where will you find a more pathetic comment upon the oft repeated phrase?

I speak to you in behalf of a *heroizing people* (pardon the verbal coinage.) The perils of the African climate together with other unattractive features of missionary work in Africa have operated in calling heroes and heroines to labor in the dark continent. Melville B. Cox, whose health debarred him from the ministry at home, desired that he might at least become an African martyr, in order that the eyes of his Church should be fixed upon that continent and people. Before departing he said to a fellow student "I am going to Africa. It is probable that I shall die there; if I do, you must come and write my epitaph." "But what shall I write?" asked his friend. "Write," said Cox, "though a thousand fall, Africa must not be given up." Sophronia Farrington followed a few years later with some others, and when begged to return to America on account of her health, replied, "I can die here but I cannot leave here until somebody comes to take my place." Mrs. Day left her husband in Africa while she was home on sick leave and wrote from her dying bed to the husband who might have reached her before death, "Stay where you are, Africa needs you more than I do." I know those who are living a like divided life for the sake of Africa to-day. What wonder that a native exclaimed to a missionary, "Oh white man, nothing conquers you but death". Bishop Mackenzie responds to such a sentiment: "If I had a thousand lives to live, Africa should have them all." "Strange country this," said a man to Dr. Laws as they stood over Mrs. Livingstone's grave on the Zambezi River, "where the only things of interest you have to show are missionaries' graves." "Yes" responded Dr. Laws, "but they are the stepping-stones to the regions beyond." One of the missionaries who made his grave such a stepping-stone takes up the prophetic response: "Though every step be over the grave of a missionary, Africa must be redeemed." Bishop Hannington receiving his death-thrust as he entered Uganda with the gospel exultantly exclaimed: "I have purchased the way to Uganda with my life." A memorial meeting was held for Hannington in England and at its close its leader asked how many there present were willing to go to Africa and take

Hannington's place. Two hundred stalwart Englishmen rose to their feet as volunteers. We are living in such an age when the heroic was never more vital and never more in need.

"I know of a land that is sunk in shame,
Of hearts that faint and tire:
I know of a name, a name, a name,
Can set that land on fire.
Its sound is a brand, its letters flame:
I know of a name, a name, a name,
Will set that land on fire."

A MESSAGE FROM SOUTHERN ASIA

THE REV. ARTHUR H. EWING, ALLAHABAD, INDIA

The kingdom is coming in Southern Asia. I know this because the Master has said, "Pray ye: Thy kingdom come," and he would not deceive us.

I like to think here of those sweetly satisfying words of his in another connection, with reference to the mansions in the Father's house: "If it were not so, I would have told you." If it were not so, that the kingdom is coming, he would have told us. That he should deceive us is unthinkable; that he should have commanded us to pray for a chimera, is impossible.

Again I know that the kingdom is coming because I see evidences all around that those who have heard his word and have been and are praying "Thy kingdom come", are at the same time seeking to establish that kingdom. This is the relation between prayer and effort which we should expect. Following close upon the command of the Master to his disciples, "Pray . . . the Lord of the harvest, that he send forth laborers," comes the word, "Go your ways; behold I send you." And as I see the Church in her thousands of missionaries, foreign and native, "going her way" in Southern Asia, I know that the kingdom is coming, and that the object of the prayer is being realized by service.

But I also know that the kingdom is coming, because I find concrete signs thereof in the land from which I come, signs that bring to us a message of encouragement and also a challenge to renewed activity. I desire to bring to you the news of these signs this morning, restricting myself to three.

I. And the first item of news that I bring of the kingdom is that the outcast classes have their faces toward the light. This is not news of yesterday or to-day only, but it has been true for many days. In Southern and in Northern India, large communities have already been received into the Christian Church. And yet so important is that fact, and so vast are the communities yet to be gathered in, that it seems to me that this news should be listed with those things that like the mercies of God are "new every morning and fresh every evening." The people whose faces are toward the light can be gathered in just as fast as we can take care of them. Punctuate that phrase, "just as fast," for at this point there emerges a loud challenge to increased activity. I know a mission in whose bounds there are already several thousand village Christians,—a mission where there is the opportunity to gather in just as many as we can care for. Not that every missionary can win these people. It requires a faith and an attitude; a point of vision and view of a certain type; but the mission of which I speak has men with the gift, men on whose hearts lies the burden of this great community, and in whose brains are plans far-reaching and statesmanlike, but, oh, the pity of it, the means are so limited. Year after year I have seen those men facing these great opportunities, enlarging opportunities, with an almost stationary appropriation. My heart goes out in deep sympathy for those men, and men in other missions similarly situated, who have before them these great opportunities; and with all the intensity of which I am capable I would urge upon you, upon the Churches of North America, adequately to undertake to meet this great need. If we do not, these people groping toward the light, may find their way to the dull light of the prison-house of Islam, whence their deliverance will be a most difficult task. Within the last two decades, according to conservative estimate, not less than 1,000,000 of the outcast people of Bengal, especially Eastern Bengal, have embraced the religion of Islam. Oh, Church of Christ, hearken to this message from India, as to that message also from Africa, which strikes the same note. With reference to these people I would have you remember that while in a sense they have no caste to lose, yet it would not be right to think that it costs them nothing to come out. The persecutions put upon those village Christians by the higher castes, by the police sometimes, and by the people of their own class, are galling in the extreme.

And there is one more thing I would have you remember re-

garding this great movement: the moment we gather the people into the Church, there is precipitated upon us a tremendous educational problem. We must train the older people to some extent and educate the children. Christianity and ignorance do not consort one with the other. Abiding ignorance and the religion of Jesus are incompatible. To train the adults, to educate the children, to provide for the religious training of the community, so that that community may become an effective evangelistic agency, is, it seems to me, one of the most stupendous tasks that we have before us in Southern Asia. More money, more men, more prayer, more effective adaptation of means to an end—so runs our perpetual call.

II. The second item of news I bring is, that in India we have seen in recent days a remarkable development of a national spirit. This news comes to us with a twofold voice. It supplies a word of encouragement and a word also of menace. It is a message of encouragement, because it makes for the disintegration of the caste system, than which there is no other single equally hindering force to the work of the gospel and the spread of the gospel in India. Since the growth of this national spirit, thoughtful men are coming to realize that it will be impossible to secure a united nation in India if the caste system continues. What they have been fighting for, for long years from the religious point of view, it seems to me, they are getting ready to give up in the interests of their country. My students say, "We don't believe any longer in caste. It was a good institution in ancient days, but its days of usefulness are over. We conform still, because it is impossible for us to break away from this mighty social institution at present, but it is bound to go." Among the subdivisions of Hinduism, we are hearing of inter-dining, and just before leaving India I understood privately,—for it would not be wise for me to know or to have any part in this,—that there was a scheme on foot to have a dinner some time this spring at which Christian, Mohammedan, and Hindu students should sit down together. To those who know India this is a most significant condition of things. Another encouraging change produced by the new spirit is that the non-christian leaders are beginning to recognize Christianity as having a place in their country. A few years ago it seemed to be the regular thing to pay no regard to the existence of Christianity, and you would hear the leaders speak of Hindus and Mohammedans, but they would not even name the Christians. Now, however, the

leaders say that the Indian people are made up of Hindus, Moham-medans *and Christians*. All these things tend to make it easier for a man to cross the lines and become a Christian.

As indicating how men think, let me give you the instance of a man, who, about a year ago, was baptized at Ahmednagar in the Bombay Presidency. His name is Pilak. He bears the same name and is a relative of a man who has been in trouble once or twice for seditious writing, and who is one of the heroes of the violently patriotic students of the present day. The younger man is now an earnest Christian worker in the city of Ahmednagar and understands the deep things of the Christian religion. His testimony, however, is that he began to inquire into the Christian religion, in the first instance, because his thinking had led him to the conclusion that only through Christianity can the people of India become a united nation.

But there is also menace in this new spirit. It is not impossible, and some think that it is even probable, that when the mass of the people are aroused, they may rise in great wrath and, identifying missionaries and native Christians with the organized Christianity of a foreign government, may bathe their land in the blood of the Church. Only a few days ago, in the city of New York, I heard a man of national reputation who has traveled widely declare it as his conviction that such a rising is imminent in China and possible in India. The reason of this menace is not far to seek. It is due to the fact that the people in general are not able to distinguish between the religion of Jesus which we preach and the organized Christianity of the West, which by methods sometimes most unchristian seek to gain and maintain commercial and political supremacy over the lands of the Orient. We must not be too hard on the people of the East, because they do not make this necessary distinction. If we were similarly situated, we should probably feel much the same as they do. But I do not refer to this menace for its own sake, but because of the challenge which it brings to us. How are we to ward off the menace? How are we to have the people understand what the religion of Jesus is? My answer is: by pouring into India and all the other countries of the East such a mighty stream of Christianity that the people will have an adequate opportunity of learning to distinguish, as we have already learned to do, between the religion of Jesus, which appeals to the human heart where that heart is not blinded by prejudice, and the naval, military, and commercial powers of the West, which

by the sword hold the East in their hands. Let me not be misunderstood; let me not be understood to be speaking one word against that great nation under whose flag it has been my privilege to dwell in peace for seventeen years and more. Neither on the other hand should we, as Christian people, confuse the great issues of world politics between East and West, or fail fairly to face the problems that are arising throughout the Orient, in view of the conditions of the present day. While I will unite with you in recognizing the hand of God in the fact that the Anglo-Saxon race is in control in the East, I will not, nor, I believe, will you, justify anything unchristian in the treatment of the East by Western nations, even though they be called Christian nations, and have given birth to you and to me. Have we forgotten the message of the Old Testament prophets, how God uses a nation to punish another nation for their sins, and at the same time holds those nations which are his instruments to strict account? Have we forgotten how Kipling, catching the spirit of the prophets, tries to keep us true by his striking words in his *Recessional*,

“Lest we forget, lest we forget”?

While I recognize willingly God's hand in these things, yet I would not be prevented from also recognizing that sometimes there is a handicap upon us, as we proclaim the religion of Jesus, because it is identified in the minds of the people with militant Christendom whose sword is unsheathed primarily in the service of commerce. It seems to me that the only thing we can do in the face of these conditions, as between East and West, is to send the gospel to every corner of India, and to put forth every effort to promote the life of the Indian Christian Church, so that that indigenous Church may be able to prove to the people, what we do not seem to be able to convince them of, and may never be able to convince them of, that the organized Christianity of the West, which by diplomacy and the power of the sword holds the East in its hand, is not identical with the religion of Jesus Christ.

III. One more item of news: Educational missions still continue their somewhat silent but mighty work in India. I have spoken of the work in the villages. I might speak of hospital work, if I were qualified, and of other forms of activity, but there is only time to bring to you this one further word. Our opponents being witnesses, there is no more powerful agency in connection

with our work than educational missions. When Mrs. Besant founded the Central Hindu College at Benares a few years ago, it was her public declaration that the school and the college there were being founded in order that it should no longer be necessary for Hindus to send their sons to mission schools where they would lose their faith. There is also in the Province from which I come that great Mohammedan institution at Aligarh thoroughly equipped, thoroughly provided, where the effort is to gather the young men of the Mohammedan world so that just as few as possible may come under the influence of the Christian missionary. Our work of education has been going on for years, cutting under the power of Hinduism and Mohammedanism, and they are the evidence of how great its power has been. And yet this work has not been without its remarkable effect. I mentioned yesterday that educated young man who has given himself and his life to Christ, having been brought up in a mission school. Dr. Ewing of Lahore could tell you better than I of Bihari Lall, B.A., a graduate of the Punjab University, who recently through great tribulation has come out on the side of Christ, and is now the head master of a mission school in North India. There is, in the city from which I come an old student of our mission school at Allahabad who, at the age of sixteen stood up before the high court witnessing for the Lord Jesus. This case made a stir throughout that part of India, and thereby it was established as a valuable precedent that a young man of sixteen may, if he likes, confess the Lord Jesus. Another professor in our college was once a Mohammedan. When he was fourteen years of age, he was about ready to be baptized in a mission school. His father heard of it, took him home, shut him up for two years, and when the two years were over, the young man escaped from his home, came to the missionaries' house, was baptized, and then came to me, and I have known him ever since. Thus God works in these institutions. Instance after instance might be given, though even so the numbers are comparatively few. I mention these things, putting the work in the villages alongside of the work in the school and college, in order that you at home may arrive at right standards of value. Let not your thought of the work in India be influenced by mere statistics. Let us be glad when hundreds are baptized, and let us realize the immense significance of even one baptism from school or college. Dr. Charles Cuthbert Hall, of New York, and the late secretary of the United Society of Christian Endeavor, in India, are both on record

as having said of the work in India: The mightiest work being done in India cannot be tabulated in statistical forms. Finally, permit me to say one word regarding the people of India and the right attitude toward them. More and more men and women are traveling through India, and perhaps they see but the servants and perhaps they pick up the phrases that are dropped on shipboard by other travelers regarding the people of India. The longer I live in India, the more I love the people. Let us not continue to think of them as heathen. Let us drop even that word, for it does no good, but rather injures our cause with them. Let us call them brother men and bring our gospel to them, because we believe that Jesus Christ is the only Savior of men. The country contains many strong men, men worthy of standing side by side with us of the West. It is a mistake to quote only half of Kipling's stanza on the East and the West. He not only says

"Oh, East is East, and West is West, and never the twain shall meet;"

"but" he adds,

"But there is neither East nor West, Border, nor Breed, nor Birth,
When two strong men stand face to face, tho' they come from the ends
of the earth!"

And there are strong men in India, earnest men, to whom we count it a privilege to bring the message that the strong Son of God will be their Savior.

I ask you to make it your earnest prayer from day to day that those strong men of India, as well as the weak whom God will make strong, may take their places beside the Lord Christ and so constitute the mighty army that is to win Southern Asia and the world for Jesus Christ.

THE STRATEGIC HOUR IN EASTERN ASIA

MR. FLETCHER S. BROCKMAN, SHANGHAI, CHINA

It is now more than fifty years since that prescient statesman, William H. Seward, said that the Pacific was bound to be the center of the world's activities and interests and that the Atlantic must fade into comparative insignificance. What we on this continent,

with the exception of a few prophets such as Mr. Seward, have been so slow to appreciate, Europe has for some years understood.

The Pacific Ocean is to-day the center of the most significant political movements in the world. There seems to be a consciousness that every nation which expects to have a large future must have a breathing-place on the Pacific. Germany has realized this for some years and was willing to risk a great war for a barren promontory and a harbor on the coast of Shan-tung. Italy has so far sought in vain. France has secured a position of advantage in Cochin China. The motive back of the Russo-Japanese war was a favorable position on the Pacific. It is, however, to the two great Anglo-Saxon nations of England and America that the most strategic positions on the Pacific have fallen. Great Britain in the Suez Canal holds the gateway on the East; America is building the gateway on the West. The shore-line of each of these is very much longer than that of any other country and both are unique in holding strategic positions on both sides of the ocean; the American flag in Manila waves to that in San Francisco; and the Union Jack in Hongkong to that at Vancouver.

This premier position is England's as a result of far-sighted statesmanship; America, unconscious of her great destiny, has seen her lines almost in spite of herself stretched first over the Rockies, then to the Pacific, and finally into the Orient.

It is well for us to understand the change which has come to the Asiatic nations from the impact of these European powers. It is perhaps impossible for any one who has not been actually living in the Far East during the past three to five years to appreciate the colossal changes that have come over the Oriental nations bordering on the Pacific—what a ferment of new life, what a crumbling of old institutions, what a maelstrom of conflicting forces, what a yearning after something new! The spirit of change has touched every phase of national existence. Politically, the large crescent of peoples stretching from Tokio and Seoul through Manchuria, and China to Manila have dwelt for centuries in the clutches of an absolute monarchy. Liberty was an unknown word, an undreamed privilege. To-day one need not speak of Japan that has come out into the full liberty of a constitutional government nor of Korea, which feels as deeply as Japan the need of the same privilege, but it is perhaps not understood that in China there has taken place within the last three years a revolution greater than in Russia. Because the splendid self-restraint of the Chinese has kept it blood-

less, we have been to a great extent unconscious of its depth or its sweep. The press is bringing to us to-day the first news of a General Assembly gathered together in the Philippine Islands. The representatives of many races, brown, yellow, and black, speaking many tongues, with conflicting interests, with different traditions, brought together into one whole to learn, at the feet of Washington and Jefferson, the possibilities and responsibilities of self-government. Throughout this entire region, whether one goes from Shanghai up to the shadows of the Himalayas, or to the borders of the Gobi Desert; or from Formosa to northern Japan, he will find the picture of George Washington in the rooms of the college students and in the primers of the little boys. He will hear Washington's name on the lips of every statesman. Washington has become the political idol of this half billion people. Is it not eloquent testimony to the revolution in political ideals of the last decade?

Yet, perhaps, if you were to visit the Far East, it would not be these political changes which would strike you so much as the industrial revolution. Instead of the tiny shops with the members of one family as the only workers, there are now coming vast modern factories. The forests of lofty chimneys which rise above Osaka, remind one of Pittsburg or Birmingham. Shanghai has a quarter of a million spindles and a number of great silk filatures. Ten years ago China had one short line of railway. To-day nine thousand miles are under projection and four thousand are completed. From Han-k'ou to Peking is thirty-six hours, where four years ago it was thirty-six days. A splendid railway with American coaches rushes you from the southernmost point to the northern border of Korea, the "Hermit Nation" of yesterday. The rich coal mines of China, throughout countless centuries untouched, are yielding their thousands of tons to supply the needs of the new industrialism. It is only a brief period since old horseshoes were being picked up in London, shipped to Han-k'ou and made into plows to cultivate the fields which lay over the immense iron beds of Central China, but to-day the government iron works are shipping pig iron from Han-k'ou to Seattle.

Kipling wrote the epitaph of the hapless Westerner who tried to hustle the East, but if the present commercial activity in the Far East continues we may soon expect an Asiatic Kipling to write the epitaph of the Oriental who died in the vain endeavor to hustle the West. Cease to think of the East as the home of the lotus-eater,

where luxurious ease pays court to sleepy indulgence. Wherever the breath of modern commerce has touched the coast of Asia, modern cities, seething with life and nerved to the highest activity, have burst into being. No part of the world is more active. No streets of the world are crowded like the streets of Shanghai. Yesterday it was a river village; to-day the tonnage of its harbor is second only to that of Liverpool. But yesterday the Island of Hongkong was a barren mountain rising sheer out of the ocean. The mountain has in part been torn down and thrown into the sea, and where was once the ceaseless beat of the waves is now the countless tread of traders from every nation; and her princely mansions look down upon a harbor which in volume of tonnage stands mistress of the world. The medieval walls of Tientsin have been torn down and turned into splendid boulevards. Although Japan felt the hard times last year as well as America, her foreign trade increased during the first nine months \$45,000,000 over the same period of the preceding year. The foreign trade of the port of Osaka increased in ten years fifty fold—not fifty per cent., but fifty fold. The Yang-tzŭ from Han-k'ou to Shanghai sustains a greater traffic for an equal distance than any other river in the world. China's likin tax, which has done more than any other one thing to throttle foreign trade is, according to a treaty with the United States, to be abolished. The grade of living in Japan has more than doubled within ten years, and in China it is constantly rising. Something of the significance to the world of this commercial revival is evident when you realize that if the United States were to sell each Chinese as much as she sells each Cuban (and why ought she not to sell him more?) it would amount to the princely sum of \$10,750,000,000 annually, or over \$134 every year for each man, woman, and child in America!

How can one fail to see that the destiny of North America is indissolubly intertwined with that of the Far East? If there were no other tie but the growing trade between us and them we should be drawn ever closer to each other in the future.

More significant, however, than any of these changes in the Far East—industrial, commercial, or even governmental—has been the educational revolution in China. In order to understand the full significance of this change it is necessary for us to recall for a moment the nature of China's old educational system. The only avenue into any position of influence in the nation was through a series of competitive examinations beginning in the district cap-

itals, continuing in the provincial capitals, and culminating to the few successful candidates, in Peking. The result was that the nation was absolutely in the hands of about 1,000,000 literati. Not only the form but the substance of this system had continued, up to less than a decade ago, practically unchanged for 2,000 years. This was not the most striking fact, but rather that 2,000 years ago it was then behind the times. Even then the one sole aim of the teaching was to win men from the degeneracy of the present and get them to attain unto the civilization of 2,000 years before. So, less than ten years since, China still had her eye fixed upon the golden age of 4,000 years ago. She was advancing backward and casting imprecations and pouring out denunciations upon the insistent modernism which was thrusting itself upon her. Here lies the explanation of China's conservatism. For centuries her great intellectual force has been held with the manacles of an effete scholasticism. For 2,000 years her intellectual life has been a worthless Sahara. If I were to say to you that that old system of education had been changed what a wonder it would be. But when I say that in September, 1905, by one stroke of the vermilion pencil of the Empress Dowager, in one single hour, that entire system from one end of the Chinese Empire to the other was absolutely and forever abolished; and that there was put in the place of it not some effete system of medieval Europe, but there was adopted in its place the most modern education that China could discover, namely, the American system of education which they took from us through Japan, then assuredly the change seems startling. Has there been a day in the history of the human race since the shepherds burst into song on the plains of Bethlehem that surpasses in significance that day in September, 1905, which witnessed one fourth of the human race marching in one single hour from the educational ideals of 4,000 years ago to those of the most modern nation of to-day?

Has the world ever seen an opportunity surpassing this? All the nations of the world gathering around one small lake; the millenniums of separation between the East and the West ended. A new era in the history of the human race is begun. For the first time in the history of the world we are to build up a civilization which shall not be Occidental nor Oriental, not Asiatic nor European, but shall be cosmic. I say to you with all the seriousness of which I am capable, appreciating the significance of this occasion and the representative character of this audience, that I believe

that of all the problems that have come up in the history of the human race there has never come a problem mightier in its significance than this, namely, what is to be the nature of this civilization around the Pacific. By the solution of this problem is our generation to be adjudged in the relentless and inexorable judgment of eternity.

Let us not deceive ourselves. The task is no light one. Our easy Anglo-Saxon egotism will not accomplish it. We are not going to drift into a Christian civilization around the Pacific. The devil is a great strategist. He is not unaware of what is at stake. See the play of forces, and you cannot doubt that he is taking every advantage of his opportunity. Did you ever think of the fact that when two civilizations coalesce the first tendency is for the safeguards of both of those civilizations to be lost and the evils in both of them to unite in a force well-nigh irresistible in intensity and subtlety. The worst cities of China and Japan are not those of the interior which have never known the foreigner, but places like Shanghai, Tientsin, Kobe, Yokohama, and Hongkong, where the East has been touched with the breath of the West. Here the opium den has been transformed into an opium palace; here the theater in which the Chinese had confined acting to men has assumed all the worst features of the modern stage; here the saloon, comparatively unknown throughout China, turns out its customers reeling upon the streets. The heathen father in the interior is unwilling that his son shall come to one of these cities, knowing that the large increase offered in salary will be poor pay for the ruin of character.

I have said Satan is a great strategist, but I hasten to add that God is a greater strategist, and his strategy is accompanied by a superhuman power that breaks in pieces and grinds to powder what stands in the way of his purpose. If I had to look out over this audience, or even over the Christian people of the whole world, and think that the solution of this great problem rested with us, though we were ten thousand times more in earnest than we are, though ten thousand times more powerful, I should be discouraged. But in the solution of the problem we are not alone. I am reminded how, before the Boxer war the Christian workers in China seemed to be standing before a great stone mountain attempting to drill holes in it with pin-points. By the fury of the Boxers almost every missionary was thrust out of the Chinese Empire. It was while we were clinging on the borders or were over in Japan that we saw the stone mountain burst in sunder by the earthquake of God's

power. There was never so much discussion of Christianity; it was never so live an issue from one end of the land to the other as after every missionary had been thrust out of China. Every person was asking his fellow, "Who is this Jesus Christ that is creating such a commotion? What is this religion that has given such power to the West?" From the scholars of far distant Yün-nan, where missionaries had scarcely penetrated, there came an order for a whole ship-load of Bibles. "We do not want," said they, "portions of the Scriptures, we want the entire Bible. We must find what is the secret of the power of these Western nations. With them, as with us, it must be contained in their classics. We want the whole, because if any part is left out it might contain the secret." The enlightened and progressive Viceroy of Chih-li, Yüan Shih-k'ai, ordered that a history of Christianity should be written by one of his best scholars. In this were quoted the words of our Lord, showing that they were words of peace and love. Millions of copies were printed and distributed free among the people of the provinces. God has taken the little which his servants have done and magnified it into something wonderful and powerful in the eyes of all the world. Missionary work in the Far East to-day is entirely different from what it was even three years ago. This great movement, this immense wave, this change that has taken place, has been God's doing; the ground is broken up and prepared for us. The old systems and institutions that have held millions during centuries have fallen to pieces, and half a billion people stand trembling upon the threshold of a new liberty and hungering with a new desire. Superstition, which served as an outer guard for Satan, is retiring like the darkness of the night before the brilliant light of the twentieth century. The cruel suspicion of the missionaries and the assumption that their motive was sinister has largely disappeared. The ethnic faiths are dying or are dead. The question is often asked, "Is it necessary for the missionary to fight Buddhism, Hinduism, Shintoism, and other non-christian religions?" Not only is it unnecessary to fight them, but all the missionaries in eastern Asia to-day could not keep them alive if they would. Their mummied forms fall to dust when exposed to the free air of the present day. The whole spirit of Christianity is progressive, aggressive, modern. The whole spirit of the old Orient was conservative, passive, backward, so that the missionary heretofore not only had to fight sin but had to resist the whole attitude and tendency of the people among whom he was working. The new spirit

of the Orient is largely the spirit of the West. It needs not to be resisted but directed. The eagerness and seriousness with which our message is now received lends a new inspiration to all missionary endeavor. There comes back to me this morning the memory of my last few months in the Far East. During that time my work called me into China, Japan, Korea, and the Philippines. I cannot recall a note or an instance of discouragement, not a day nor an hour that did not strengthen my faith and bring me hope of a speedy triumph. We are sometimes inclined to think of Japan as the place in which one is least likely to see striking evangelistic results. And yet during one week of last year evangelistic bands manned by delegates to the World's Student Christian Federation conference went to different cities throughout Japan. They were most cordially received in each city and in some were met at the railway station by the mayor of the city. The attendance upon the religious meetings during that one week was 156,000, and 1,700 of these declared their purpose to give themselves to Jesus Christ. Some months ago it was necessary for me to confer with some of the leading statesmen of Japan concerning work for Chinese students in Tokio. I was surprised and deeply impressed to find almost without exception that the moral and religious needs of Japan and her responsibility for the moral condition of the large number of Chinese in her midst were with them matters of deepest solicitude. Count Okuma said, "We have moral anarchy. We have kicked out Buddhism; we have kicked out Shintoism; we have taken nothing in their place." From highest to lowest in Japan there is evident a genuine hunger of soul.

What shall one say of the miracle of modern missions in Korea? The facts are well understood by us, yet it is well for us in thankfulness every day to lift our hearts to God for what has been done. Only yesterday it seems to me I graduated from an American college, yet I remember that that very year two young men, Moffitt and Hall, walked down the crowded streets of a Korean city of 60,000 people in which not a single person, so far as they could learn, had ever heard the gospel. They passed a man who had just starved to death because of the hardness of heart of the people. They passed through the jeers and sneers of the crowd; they lifted up their eyes and saw on a neighboring hill a poor native undergoing slow torture by having his flesh cut off inch by inch, and they cried out, "O God, what can we do in this place?" But only the other day one of those missionaries started home, and as he

went down to the railway station in that city, 10,000 Christians tramped down the streets with him to bid him farewell. A friend of mine recently dropped into a Wednesday evening prayer-meeting in that same city, and looked out over an audience of fifteen hundred people. Last year a ten days' Bible conference was held there for the Christians of north Korea. There were a thousand men in attendance, each one eager for the training necessary to go back and preach Jesus Christ. When they had been dismissed, five hundred women from all that region came for a similar conference. Thirty years ago in Korea not a Christian; to-day there are 120,000. Is there any miracle that surpasses that? What does the falling of the walls of Jericho or the stopping of the waters of Jordan seem like, by the side of that?

And yet I believe those of us who are living in China would say it does not seem more remarkable to us than what we have seen taking place in China—the opposition that has been broken down, the marvelous favor that has come from the officials and the great student class. It is hard for us to realize the difficulties that the early missionaries had in China. Perhaps no country ever had a more able or devoted body of ministers than the missionaries of China during the first thirty-five years of Protestant Christian effort. There were such men as Morrison, Milne, Medhurst, Wells Williams, and Legge; and yet at the end of thirty-five years the whole missionary force in China could show but six converts. Dr. Milne, who was an associate of Morrison, estimated in a burst of optimism and faith that it was possibly not too much to claim that at the end of one hundred years of missionary effort there might be one thousand Christians in China. The change which we have seen take place in the last three years, especially in the attitude of the officials and students, which had been almost without exception one of opposition, is great indeed. We have during the last few months had indications of genuine favor toward missionary enterprises on the part of some of the highest officials. The Union Medical College at Peking has received a generous contribution from the Empress Dowager. I was present recently at a reception in Peking extended to a Christian worker from America who was visiting China in the interests of his cause. The reception was extended by two of the highest officials in Peking, and there were present four members of the Privy Council, the heads of the departments of War, Education, Foreign Affairs, and other departments of the government, as well as perhaps China's most dis-

tinguished prince. Some one who had lived in North China for many years remarked that no foreign official had ever been extended higher courtesies than this representative of a North American Christian organization. Think how wonderfully God has wrought in breaking down the united opposition of the literati. Instead of these old enemies of progress we find to-day tens of thousands of students anxious for everything that is Western. Thousands of these students have gone from every province of China and Manchuria to Tokio. While this means that they are in a place of peculiar peril, it also means that they are in a position of special opportunity for Christian effort. They have come away from home, away from the connections and traditions of the past, and as strangers in a strange city are especially thankful for some one to show them friendship. When it was first suggested that some Christian effort should be undertaken in behalf of these students, I remember that we said if one could be reached at the end of a year, one of these men of such influence and power in the empire, it would be worth all the effort and time and money expended; and we said if a hundred and fifty of them could be even remotely influenced so that they should return to China favorably disposed toward Christianity that it would be a wonderful thing. How mightily God rebuked our lack of faith. At the end of one year's effort more than 1,000 of them had been favorably influenced, and my eyes beheld what I had never dreamed that the eyes of even my children should see. I saw an audience of some six hundred of these students gathered from every portion of the Chinese Empire, and I heard the speaker say to them: "If there are among you those who are willing to stand against all the persecutions it may mean and are willing to give yourselves to Jesus Christ, arise!" and I saw some two hundred and forty of that audience rise and stand with the determination which I knew was Chinese, and there is no higher compliment which could be paid it. And when a few weeks later the new Church opened in Tokio, where a few months before there had been no Christian among those students, thirty-five of them came up for baptism. And yet the opportunity among the students in Tokio is not so great as that among the students in the modern institutions of learning throughout the Chinese Empire. Mr. Mott made a tour last year in China and Korea, and although his evangelic meetings were carefully ticketed, and confined largely to students, the average attendance was more than one

thousand. It was necessary, in order to get room for the students, to build special tents in many places.

What shall we say of the Philippine Islands? Here within the past five years one and a fourth million people have withdrawn from their old Church connections and come into the Aglipay movement, and are waiting at the door of the Protestant Christian fold. I have seen no place, not even in Korea, where the missionaries were so overwhelmed with the great problem which we discovered among the missionaries in the Philippines, the problem of preserving their health in the midst of the great pressure brought to bear by the crowds of inquirers. I was told that the preceding year two of the leading missions increased fifty per cent. in Church membership.

A picture comes before me to-day. One-half a billion of people gathered around the rim of the Pacific, people that for centuries have been divided from us by walls that are high. I see them, the youngest of peoples on all the earth; I see them as perhaps to-day the most intense and active; I see them in a state of flux; I see them with the manacles of the past fallen from them, and with the breath of the twentieth century upon their brow. I see them waiting for the very best that the world has for them.

If there is a heroism here to-day, I call you to a war whose end is peace. Is there patriotism, I call you to a statesmanship which is laying the foundations of God's kingdom. Is there imagination, I call you to see redeemed millions marching into the presence of our King.

I would rather live in this hour than in any hour that the world has ever seen. I would rather have a part in this task than any task the world has ever known. I would rather die in this cause than to live in any other. I would rather walk through it poverty-stricken and in want than in any other to have wealth and ease and all the honors that the world could bring.

'APPEALS OF ORIENTAL CHRISTIANS

KOREA'S HUMILIATION, CHRISTIANITY'S CALL

CHRISTIANITY THE HOPE OF JAPAN

THE EVANGELIZATION OF INDIA

COME OVER INTO CHINA, AND HELP US



MR. SYNGMAN RHEE



MR. C. T. WANG



MR. S. P. DEVASAHAYAM



REV. TAKEJIRO ISHIGURO

KOREA'S HUMILIATION, CHRISTIANITY'S CALL

MR. SYNGMAN RHEE, SEOUL, KOREA

It is my great honor and privilege to represent my native country of Korea in this great Convention; for Korea is so little known to the outside world that our American friends often take me either for a Japanese brother or for a Chinese cousin. But we, the Koreans, think we are quite different from both. Our language, our customs, our ways of doing things, are, while more or less Oriental, of course, peculiarly Korean.

Korea, as you know, is not so large as her elder sister, China, nor is she so victorious and ambitious as her younger sister, Japan; but I am glad to say, that she also has some things to tell you about.

"Morning Calm" is her beautiful name given by our forefathers about five thousand years ago. Uncle Sam, great as he is to-day, was not born then. It is a beautiful country; I think, in fact, it is too beautiful. All her neighbors have always been fighting about her. Nevertheless, she had courageously and admirably maintained her integrity and sovereignty until very recent years, when she became a very liberal giver. She became so open-handed that she has practically given away everything in her possession and let her friends and admirers come and help themselves.

So you see the Koreans to-day have no country to live or die for. They have no longer their sweet homes in which to enjoy a peaceful life. They are completely broken-hearted. Pardon me, Mr. Chairman, I mention this not with any harsh feeling or anything of that kind. I am happy to say I am glad of it. I thank God for this, because this is Korea's opportunity; this is God's opportunity; this is your opportunity, if you please, brothers and sisters.

Let me explain to you. In the lowest pitch of national humiliation, the Koreans at once realized the need of some great power to lift them up. They know well enough that no earthly power can do it. Their rotten government needed to be purified; their hearts had to be renewed. But this, both Confucius and Buddha have

failed to do. They know too well that if Korea shall ever be saved at all, it is by Jesus Christ, the Savior of the world; and he alone can and will give her needed salvation. Thank God for that.

I thank you, I do thank you, brothers and sisters. Our Korean Christians are thankful to you for the blessed message you have sent to them. You have given them the very thing they have needed. Your missionaries have rendered them splendid services, and I am glad to say that the Koreans have responded so nobly and so bravely that they have made remarkable progress during the last decades, since Christianity was introduced to them in the year 1885. Just think of that! Let us thank God for all this, because he gave us more than all this; he gave us the great opportunity, as I said before—this great opportunity that the Koreans may give up their national pride, their ancestral beliefs, their hereditary superstitions, and in their empty hearts and humble spirits they may make room for Jesus Christ. That is what Korea is doing now. She has practically given up everything, as you see, but I am glad, oh, I am happy to say that she has caught the vision, that great vision, the everlasting hope. She lifts up her head toward Heaven and cries out, "O Lord, heal my wounded heart and lift me up; take me up in thine arms." Praise the Lord for that.

Wonderful power, a great revival spirit, swept over them through the country from end to end, during the recent disturbances there. Wonderful things are going on. No doubt, you have heard a great deal about it. Oh, wonderful things are going on in that part of the world—members of the royal family, high officials in the government, conservative scholars of the Confucian schools, devout priests in the Buddhist monasteries, ladies of upper classes as well as of common families, poor farmers in the country villages, people—all kinds of people—in all parts of the country, are just pouring into the house of God, wherever they can find one within reach. Sometimes they do not find it. They are building up churches and chapels and schools. They are teaching and preaching by themselves; and now to-day more than one hundred thousand native Christians are praying, and praying earnestly, constantly, day and night, that their beautiful little country may become a perfect Christian land, within the next twenty years.

I am one of these native converts. I am one of these Korean Christians who firmly believe that God will answer our prayers. We believe that we will see it within our lifetime.

My time is up. Oh, I wish I could convey to you the gratitude,

the grateful feelings that the Korean Christians have toward you, especially you friends who are interested in foreign missions. I leave with you this great problem, this great, urgent appeal. Think it over; consider it; for a nation in a condition like this needs to be prayed for. Will you see what can be done for her? God bless you.

CHRISTIANITY THE HOPE OF JAPAN

THE REV. TAKEJIRO ISHIGURO, NAGASAKI, JAPAN

It gives me great pleasure this afternoon to bring you a message from Japan. One thing I would like you to remember—heathen religions cannot continue to exist in the presence of modern education. Fifty years ago we had no schools, but to-day we have a great many schools. Seventy-five per cent. of the Japanese people now have a common-school education. I read recently that in America eighty-two per cent. have such an education. So you see Japan is not very far behind America in this respect.

I wish to call your attention to the effect that this increased education has upon the religious beliefs of the Japanese people. One thing is certain, that educated people cannot be satisfied to worship idols. College or university graduates will not bow down to images of wood or stone. This is being proved in the case of the Japanese people. At the present time most of Japan's educated men and women have given up their old beliefs and to-day have no religion whatever. In my own experience this was true. People in America often say to me, "Mr. Ishiguro, when you became a Christian, I suppose it was hard for you to give up your old faith?" I always tell them, "No." Long before I began to listen to Christianity I had given up my old faith, and when I became a Christian I had no religion.

It is true, however, that man cannot be satisfied without some religion. He may, for a little while, enjoy material prosperity, but he will soon be confronted with great religious problems. When I was without any religion there arose a great struggle in my heart. I wanted to know why man came here, for what purpose he exists, what was the meaning of the sun, moon, and stars, but these were all dark problems which I could not solve. Oh, it was so dark that I could not understand anything! But when I became a Christian and came in touch with the true God, my eyes were

opened and I discovered the wonderful truth, and my soul was satisfied.

This has been my own experience. There are multitudes of Japanese people who are struggling with the same problems. Some of them consciously and multitudes of them unconsciously are seeking for a religion which will satisfy their hearts. We have Shintoism, but that contains too much superstition. We have Buddhism, but that is too corrupt to hold the educated people. Christianity is the only religion that can satisfy man, and a great many of the Japanese people are accepting it.

During the past three years, of which Mr. Brockman spoke this morning, a multitude of Japanese have become Christians. A Japanese religious paper recently stated that during the past twenty-four months there were added to the Congregational Church in Japan three thousand nine hundred members, to the Protestant Episcopal Church twenty-five hundred, and to the Presbyterian Church four thousand. Just a few days ago I received a letter from Kioto, my home city, stating that in one church ninety-eight persons were baptized on one Sunday and in another seventy-two. Similar ingatherings are taking place in other large cities and towns throughout Japan.

I feel quite sure that in the near future my nation will be classed among the Christian nations of the world. God, more than any one else, is longing to save my country and the whole world, and he is working through you and other Christian people. You must change that map of the world in the near future. I do not like to look at that map; you must change the color of Japan. I believe you will do so sometime in the near future.

Now, I wish to express to you my appreciation of missionary work. I was born among heathen people in a heathen family, and now I have become a Christian. My life before I became a Christian was such a meaningless life. I did not know why I lived here; I did not know why this earth existed. In my life there was no aim, no purpose. As I look back at my life before I became a Christian, I should say it was only a little higher than a beast's life. But now, now I am a Christian. My eyes are opened, I have a purpose. I have hope eternal. A wonderful change has taken place in my life.

Why did that change happen in my life, do you ask? I will tell you. It was simply and only because I came to Jesus. I cannot explain to you about the possibility of miracles, but I have a

firm conviction that Jesus wrought a miracle, and even now he is working a miracle in my life. I believe that, and I appreciate missionary work.

Missionary work is the most noble, the highest work which man can engage in. I am thankful to God because I live now, and I am thankful because I am a Christian. I am thankful to God because I may preach the gospel of Jesus Christ.

The only hope of Japan is in Christianity. The salvation of individuals, the salvation of the home, depends upon it. If we had no Christianity in Japan, my country might make progress, but that progress would amount to nothing. Let me say again, the only hope of my country is in the gospel of Jesus Christ.

Missionary work is a noble work. I thank you all for what you have done for our country, and ask that you continue to pray for our work. I am so thankful to God that I may preach the gospel. If I had ten lives, or if I had a hundred lives, I would gladly surrender them all to Jesus Christ.

THE EVANGELIZATION OF INDIA

MR. S. P. DEVASAHAYAM, TRAVANCORE, INDIA

I am the poor, benighted Hindu about whom our American boys and girls sing. The problem of India is a problem of one fifth of the whole human race; it has been disturbing the brightest brains of Europe for the last two centuries. From Burke and Macaulay to Gladstone and Morley, it has been handed down, and to-day it is still unsolved—one of the most important problems of this golden century. Never before in the history of that country, has she gone through a crisis such as confronts her to-day. Has not the Almighty bestowed upon her all the advantages, wealth, and prosperity a nation could have? Did he not even grant her one of the first places among the nations? Why, then, has the glory of her past departed? Why, then, is she to-day as she is? Every gale from across the oceans brings to us fresh news of poverty, famine, and plague, unrest and uprising, new spirit and nationalism. But the poverty of all poverties is the poverty of Christ in her heart, and the famine of all her famines is the famine of Christ-like men and women in her midst, and the plague of all her plagues

is the plague of her cursed caste. To-day she is a living witness to the truth that a nation without Christ is a body without life. Will this lifeless body, yea, this heap of dry bones, ever live? Jehovah said to the old prophet: "Prophecy over these bones, and say unto them, O ye dry bones, hear the word of Jehovah . . . Behold I will cause breath to enter into you, and ye shall live." Our task in India is a mighty one. Let us once for all give her Christ, the crucified, and then all the rest she needs shall be added unto her. The principle of the fatherhood of God and the brotherhood of man is a familiar one to the non-christian Hindus, who claim it as their own glorious motto. To preach the love of Christ to these teeming millions, we need Christlike men and women who have dedicated their lives not simply to preach the love of Christ, but to practise his love in thought, word, and deed.

For two hundred years men like Bishop Caldwell, Carey, Taylor and Ringletaube, have toiled in that strange land for their Master and willingly sacrificed their lives. As a result of their endurance and hardships, to-day we have one million native Christians there. The very name of Christ, that has been once an object of ridicule and slander among the non-christian people, is praised and adored by them to-day. They are even attempting to proclaim that Christ is an incarnation of Vishnu, the third person in the Hindu trinity. Even the non-christian Hindu has already begun to contribute to the building of Christian churches and Christian institutions. The very success of our missions in India has stirred the hearts of the educated Hindus and urged them to broaden the scope of their religion. In a word, all Hinduism is leavened with a spirit of Christianity to-day. To reform the Hindu society and religion, there sprung up organizations such as Bramo Samaj, Arya Samaj, the latest and the most important one of all, Prarthana Samaj. These different societies put forth their best efforts to help the Hindu community at large. They educate boys and girls free of charge, administer medical aid, instruct in the principles of Dharma (charity) and morality, denounce idolatry, emphasize unity, prevent infant marriage laws, permit and practise widow marriage, and promote the position of women. That great monstrous incarnation of the demon, that cursed caste system of India, has already received a fatal blow at the hands of Bramo Samaj and Prarthana Samaj. Have we not heard for the first time in the history of India of the Indian ladies' conference at Calcutta last year under the leadership of Her Highness the Maha Rani of the Gackwar of

Baroda, who recently visited this country. Have not the Mohammedan, Parsee, Christian, and Hindu ladies all met together and discussed the vital problems of promoting the condition of their sisters in India? Did they not even serve refreshments, of which all partook without distinction of caste or creed? How Christian-like it is! Shall we not call this the eighth wonder of the world? Certainly all these are the direct results of the influence of Christianity.

While all these reforms are under way among the non-christian community, what are the 1,000,000 Christians doing? That spirit of the twentieth century of India has aroused the Christian community as well. They begin to realize the responsibility to evangelize their country. They have already organized an interdenominational national missionary society to evangelize the country, not with foreign funds and men, but with Indian men and money, and under Indian management, and thus made that glorious day, the 25th day of December, 1905, an immortal day in the history of our missions. By this union, they have removed to a certain extent that great stumbling-block of denominational distinctions in India, which barred the path of evangelizing the country. India does not need the Presbyterian Christ, nor the Baptist Christ, nor the Methodist Christ, as the Hindus term it, but the Christ of the Gospels in his oneness. The foundation of the union of all denominations in India has been already laid in the union of the churches of South India and Ceylon on the 24th day of July, 1907, another epoch-making day. The greatest question that confronts us now is, what are we going to do with these 299,000,000 non-christian people of India, about four times the population of these United States. Their worships and their forms you saw last night. Shall we let them alone? We have to answer this before God. The true children of God will agree with the Rev. James L. Barton that: "the only permanent evangelizers of any country are the people themselves; foreign missionaries can never Christianize any land. They can begin the work, plan and organize it, but the men and women who are to build the native churches and reach out into the unoccupied district with the gospel, are not the missionaries, but must be the natives of the country, trained and inspired for the work." These many millions of people, in whose veins the same noble and proud Aryan blood is flowing as in yours, cannot be reached through suspicion, through color pride, or through racial prejudice, but they must be reached only through

love and sympathy, honor and confidence. So would Christ meet them; so would Christ have us meet them. Brotherhood and unaffected love alone will succeed, where argument and threat would fail. Can you do it? Answer your Savior, who loves you and the African, Chinese, Japanese, Hindu, and all the rest alike. Will you, can you, tell any one of these, your neighbors, "Brother, I love you as I love myself," and practise what you preach? Here rests a serious responsibility on Christian America.

But this obstacle of misunderstanding and ignorance can be easily removed by training the men and women of India here in America as well as in India itself, and teaching them to be self-reliant men and women instead of rocking them in the cradle, as we have been doing in the past. This is the time to do it. Do it now, for the Spirit of God is working with great force in the hearts of the men and women in India to-day.

It is well known that the people of India are the most religious people on earth. A people that have such strong will power and religious zeal as to mortify their bodies on iron spikes, to shun the pleasures of the world, to sit in the midst of fire under the burning sun, to practise the ascetic life, having only dry leaves of the forest for food; if they shall find and taste the true love of the Man of Galilee, do you think the task of evangelizing India will be too hard for them?

Do we not see and hear what a handful of unorganized, undisciplined people are doing among us, and not among the uneducated, but among the highly educated? How much will the missionaries do, organized and inspired with the love of their Master Jesus Christ?

The first foreign missionaries of history were Hindus who went to China about 500 years before Christ. What could not the Christian Hindu missionaries do for Christ among their own people to-day? Let us encourage this new missionary movement and pray for it. Let the earnest prayers of these 3,500 children of God ascend to heaven first, let even half of these 1,000,000 Christian people of India be baptized with the Holy Spirit and be moved in their hearts to undertake the work of evangelizing the country immediately, and the work will soon be done.

"The Son of God goes forth to war,
A kingly crown to gain;
His blood-red banner streams afar,
Who follows in his train?"

COME OVER INTO CHINA, AND HELP US

MR. C. T. WANG, NINGPO, CHINA

One hundred and thirty-two years ago there was born in this new world a new country which was destined to be the home of liberty. That country has grown from a narrow strip of land bordering the Atlantic Ocean until now it reaches from one great ocean to the other. This country is a power now for righteousness, for liberty, and for truth, and its growth has been a wonder in the annals of mankind. Thirty years ago a little island empire in an out-of-the-way corner of the Pacific Ocean, suddenly caught the fire of civilization from the West, and in three decades of time, through two brilliant wars, has forced herself to the front ranks of the family of nations. This is again another wonder in the annals of mankind.

But wonders never cease. There is an old empire, rich in resources, great in number, but weakened by old age, suffering from the chronic disease of conservatism, and apparently tottering to her grave, which has suddenly, as through magic, become a new country, filled with new energy and youthful vigor. This country is now filled from the borderland of outer Mongolia to the shores of Canton, from the Pacific Coast to the uplands of Tibet—I say this country is filled now with a new spirit, a new spirit of nationalism, a new spirit of patriotism; new industries, new commercial enterprises, new educational institutions, new factories, are springing up in amazing rapidity and numbers all over that extensive empire. This new country, as if it had been born anew, is going to be one of the nations that is going to play a great part along the Pacific shore, as Mr. Brockman has said. When we hear about these new forces that have exerted themselves in that empire, how shall we account for such marvelous changes; changes that have no parallel in the long history of five thousand years of that country, changes that have no parallel in the annals of any other country that has existed in the world? A nation of four hundred millions of people which has always lived as their forefathers lived one thousand years ago, two thousand years ago, three thousand years ago, and even four thousand years ago, has suddenly broken from the past and made sweeping changes! Things that have changed in the last ten years have surpassed any other change that could be found in their long history. How shall we account for those changes?

In this limited amount of time I shall not dwell upon the nature of these changes. Mr. Brockman, this morning pointed out the new movements that are now going on in China. I shall pass now to the causes that led to these great changes.

As I first said, how shall we account for these changes? If you will ask this question of any Chinese, I don't care whether he is a Christian or whether he is a non-christian, if he ever takes pains to study the facts, he will tell you that it is the enlightenment of the people that has helped these changes. People will generally suspect that China was aroused from her slumber because she received her humiliation at the hands of her Western neighbors, or because the Russo-Japanese war had set her to action. No doubt these have helped to force this awakening, but the awakening is due to general enlightenment, is due to the people having discovered what the world really is. Enclosed as it were, by high walls, surrounded by the great ocean of the Pacific and the high mountains of the Himalayas and the cold regions in the north for five thousand years, China had been by herself. But now coming into contact with the world, the new enlightenment that has come to China has made her see what the world really is and what place she ought to take. Since enlightenment is the thing that moves China, we shall want to know what or who caused this enlightenment? Who are the agents that have brought in this enlightenment? And when we examine into this, we find that it is the missionaries that have brought in this enlightenment. Pick out any leader that you can find now in China of any of the new movements and examine into his life: where did he get this new spirit? Where did he get this new education? You will find, in nine cases out of ten, yea, in ninety-nine cases out of one hundred, he got his new spirit and new education from mission schools directly or indirectly. The mission schools have honeycombed the whole empire. Wherever missionaries go, whether to the north or the south, at the coast or in the interior, you find schools—schools for boys, schools for girls; and the large number of tracts, of books; all these agencies have helped to enlighten the people; and if China should ever remember and be grateful to those agents who have brought in this new enlightenment that is to be a blessing to the people, they will never forget the missionaries; they will never forget that the missionaries have been their true and tried friends. If your missions have sent missionaries to China at a time when Chinese emperors hurled decrees forbidding their landing, when the people shunned these mis-

sionaries as the very devil, when their door was closed before them, and when there was hatred and disrespect for them, and yet they have accomplished such great results, what shall we say now when China opens her arms to receive Western civilization, to receive Western enlightenment, to receive Western science? Shall we not send more missionaries at this time? It is, I believe, a divine opportunity for us now to send more missionaries. For the next fifteen years what you can do will mean more than the past century, and possibly you can do more than you can do one century later. When the iron is hot it is the time for you to hit hard.

There is another thing which I desire to emphasize. It has been the custom of missions to equip and train leaders for foreign fields. Undoubtedly this must be the policy for introducing work into a heathen country, but the time has come and now is, when not only we should train and equip missionaries, we should also train and equip native leaders, as our brother from India has just said; and it is certainly true that if the 400,000,000 of people are ever to be converted, to be evangelized, the work must be done by Chinese men and Chinese women; but at the present time her Church is young, a mere babe, and she is in want of strong native leaders, and in order to train up those leaders, I say, the burden falls on your shoulders. The burden falls on our shoulders to be willing to do the work, but the burden falls on your shoulders, Christian brothers and sisters, to equip and train native leaders for this mission work. I shall not have time to continue to speak further upon this important question, but I desire to say this last sentence, my appeal to-day is like the man who appeared before Paul, and I say the very words which he said, but change one word, and that is, "Come over into China, and help us."

THE BIBLE A MISSIONARY BOOK

THE BIBLE A MISSIONARY BOOK

THE REV. O. E. BROWN, NASHVILLE, TENNESSEE

This has been a most wonderful day for us, and I am sure that the one question we are asking is how to make the impression of the day permanent. I do not believe, as we sit here, that we are in an abnormal atmosphere, but I do believe that we are just where God means that we should be constantly. I believe that the one sure way whereby we may hold the power of this hour and this day will be by keeping about our lives the atmosphere of the one great Missionary Book.

If I know what your Bible is to you this afternoon, I can tell you how much of carrying power the influence of this day will have with you. We all have the same Bible, and yet to no two of us is the Bible the same. We are all making our own Bibles, and this day ought to make for you and me a richer Bible than we have ever had; not because the Bible is changed, but because we should come to it with a deepened insight, with a firmer hold upon those great principles with which God has girded the personal religious life, the only real life.

To know what a missionary book is will call for knowing what a missionary is. One of the best ways to appreciate who a missionary is, is to see him in contrast. It was Bishop Westcott, in that striking book, *The Gospel of Life*, who said that the three great realities that sum up for us all being are the "Self," the "World" and "God." The man whose world is himself—the man who only recognizes God to use him in getting answers to selfish prayers, the man who only knows the world to exploit it for self-interest, is the lowest order of being in the scale of humanity. The miser, we call him, and rate him in the class of the most miserable. The man who has lost self-consciousness in the consciousness of God, who has been lifted out of self and out of the pressure of these great world forces, and lost all in a sense of God, we call a mystic. Perhaps the world is still ready to vote the mystic the most fascinating, if not the highest order of mind. Yet the mystic is in

danger. There is just a chance that his sense of God will lift him to a place where he is out of touch with God's great world, and so not available for positive service in the world's work. It seems to me, therefore, that he who brings the richest self and the fullest consciousness of God, and relates them in the most vital way to world forces, world conditions, and world responsibilities, is the highest order of man. The best name for that man is missionary. He is a mystic. He dare not go to his field, unless he takes with him a sense of God that is higher and clearer than the sense of self. But he is more than that. He is a mystic who has felt the call and touch of the great world, who knows its mighty forces, who feels its mighty conflicts, and who throws himself into making and framing the world into the kingdom of God.

The missionary, I believe, is the highest order of man, tested by his relationship to the fundamental realities of all life. If a missionary, therefore, be the highest order of man, the Missionary Book must be the highest order of book. The Bible is none other than the constitution of the greatest of all governments, the kingdom of God, that arches over all and undergirds all and controls the destiny of all. It is the historic charter of the most magnificent enterprise that ever enlisted the thought and will of man, which is none other than that movement looking to the final enthronement of Jesus Christ over all the things that make up God's world. In addition, it is thus God's manual for making the highest order of persons, those who are to be heroes and citizens of the universal kingdom of God.

I shall not bring to you a vast number of missionary passages, for I want you to feel this afternoon that the Bible is not a book that is merely a repository for missionary texts, not a book that simply furnishes missionary mottoes; but is a book which in its essential character, in its very fiber, is missionary, a book that wherever you touch it you will be charged with missionary inspiration; a book, that whenever it finds you in reality, will surely beget in you that larger spirit, that broader reach of love and relationship that constitutes a missionary. It can be shown that each of the four factors which give character to the Bible, has a positive contribution to make to the history and spirit of missions.

If we look for the one fundamental of the Old Testament we shall find that it is prophecy, and I believe prophecy is profoundly missionary. The one great constitutional principle of the kingdom of God, which dominates all prophecy, is that of allegiance. It

asks, where is your allegiance placed? The prophet of the olden time was always concerned about that one question, "Your oath of allegiance, have you kept it sacred." The founders of the people of God in the olden time laid the ground pillars of national life deep in the religious consciousness. Our friend from Japan was right. There can be no national foundation, no national unity, excepting in a unity of religious consciousness and faith. And these older apostles of the kingdom of God were concerned to hold the highest allegiance unshaken in its steadfastness. Elijah stands out in the past as the one who called the people of God back to an unflinching allegiance to him. When he proclaimed, "God is a jealous God," he was proclaiming a profound missionary truth. It was a great era in the history of missions when he brought his people back to God, brought them to the point where they cried out, "Jehovah, he is God; Jehovah, he is God." On through those early days of struggle, the one great work of the prophets was that of binding the people of God close to him. I believe that the fundamental of all missions lies in being a covenant people, and in keeping the oath of allegiance clear from any stain. But the prophets went further than that. It is not simply binding the people to God that makes them missionaries. It is putting back of the will of God a nature and character that are universal in their righteousness, in their sympathy, in their graciousness.

There are just two things that make the missionary work assured, first, making the whole will of man submissive to the whole will of God, and then revealing back of the divine will, a nature and character and righteousness of God that hold in their sympathy and in their ceaseless energy the well-being of all men.

It was a very severe ordeal in which Israel was brought to face this most majestic question: "Is our God the God of all men?" Intensely patriotic as they were, there came to them the problem of the greatness of their God. It was the time of a great national crisis; it was just at the time when Israel came into contact with the great world empires and was being crushed by their mighty power. The question was raised, "Have we a God equal to these great emergencies in our history? If not, then we have been deceived; but if we have, he is a vastly greater God than we had thought." Israel's magnificent missionary opportunity came in the moment of her deepest national disaster. Our friend from Korea can well meditate on that history, when the chosen people were the victims of a great world movement, held in the clutch

of mighty nations, who seemed not to honor the God of Israel. Yet, in their state there were mighty prophetic men, who said, "Our God is the God over all, and his grace encompasses all, and we are to be his servants, suffering servants, it is true, but a light to the Gentiles and a means of lifting the whole world into the kingdom of God. Out of this distress, our national faith is to be born into a universal religion." With those mighty prophetic voices ringing in her ears, Israel turned patriotism into national exclusiveness, she turned faith in God into Pharisaism, and silenced one of the most wonderful missionary messages of history. Israel's supreme tragedy was in refusing to accept God's plan for her larger mission among the nations. She put formalism for reality, nationalism for patriotism, and race pride for moral kinship with Jehovah. God carried on his work, but his glory departed from Israel. The abuse of the best is the worst, and even our God-consciousness, unrelated to a due sense of world-need and world-claims, may degenerate into gross fanaticism.

From the prophet's tragic failure we turn to the next great element of divine revelation, the center of it all, the work of our own Lord and Master. Jesus is the incarnation of missions. He put missions on a fact basis as well as a faith basis. The supreme missionary question is the question of sovereignty. Jesus resolved the principle of sovereignty into the twofold fact of the sovereignty of divine Fatherhood and the sovereignty of divine Saviorhood. He revealed a perennial fountain of missionary energy in the Father-heart of God, while he himself embodied the actual attitude of God toward the world of humanity. The sovereign Fatherhood of God is perhaps the most fundamental fact that can possibly take hold of the human mind. Jesus came, not to preach the Fatherhood of God, but he came into this world to represent it in actual deeds, to live out the fact in such plain terms that it could never more be questioned. The best before Christ was a paternal sovereign, but since Christ we are all children of a royal Father.

We can talk and dream of the Fatherhood of God, and it has little of practical value for us. But if that one principle as a fact dominates the consciousness of our lives, it insures the whole of the missionary devotee. He who has called God "My Father," has taken another step; and he who has said "Our Father" is either a missionary or a hypocrite.

The two greatest missionary documents known to history are

the Lord's Prayer and the parable of the Prodigal Son. If you have ever read the parable of the Prodigal Son as the agony of a bereaved father's heart, you will find that missions are placed in the very heart of the God and Father whose name we bear. And if you have ever said "Our Father," you have felt the call and passion of brotherhood that runs through the whole of the missionary movement.

Then again Jesus grounded missions in the wondrous fact of divine Saviorhood. The fact of the cross is the guaranty that all that infinite love and divine life can do for lifting the burden of human guilt and loss is put at the disposal of every man. The cross is the saving passion of God actualized. The sovereignty of infinite love is absolute. Yonder cross carries the philosophy of missions within it. On it we see one who took hold of the power and love of God and carried them down beneath the depth of the lowest man, starting an impulse from the very depths that is destined to lift the world back to God. It shines with the sovereignty of divine sacrifice. There is no power, there is no glory, there is no service, apart from sacrifice. Sacrifice is simply paying for the highest things in terms of lower things. It is upon this that Jesus has thrown the weight of the whole movement of missions—a redemptive personality that will go so far in sympathetic identification with the one who is lost, that he will come to the point where in the tension of that sympathy he will call out, "My God, my God, why hast thou forsaken me!" When we can reach that point where the faintest conception of what it would be to be without God seizes upon the soul, and we enter into sympathy with that great passion that brought Jesus Christ to the cross, the fact of missions has been set up in our lives. Jesus did those two great things for missions. First, he planted them in the Father-heart of God. Then, he organized them about the cross where he sacrificed himself, paying the uttermost for the redemption of man.

Luther said: "My coat of arms shall be a heart that has the color of human flesh upon it, warm with human love, and in it shall be planted the cross, the black cross, that shows the sacredness of sacrificial suffering, and that shall be set in a rose of the pure white—the purity and strength of character that God can give to those that suffer—and back of it all shall be that ground of blue that brings heaven near to earth, and around it shall be the golden ring of perfectness and eternity, as a symbol of what Jesus Christ has done for men." Jesus has the absolute sovereignty of infinite

love, a sovereignty given him in the unspeakable sacrifice of his redemptive ministry and death. Jesus has all the authority of divine Fatherhood and divine Saviorhood, and he waits for the faithful witness of his followers to win the whole world to an acknowledgment of him as God of all. These last words cannot fail to suggest the indispensable contribution made to Christian missions by the peerless Apostle to the Gentiles. The crime against Jesus Christ has been the effort to make him an ethnic Savior; and the life struggle of Paul was to lift Christ from the plane of an ethnic Savior into that exalted place which God had given him as the Savior of the whole world. Paul's great principle was the principle of expansion—reaching out until the furthest outpost of humanity has been taken for Christ. It is not simply the expulsive power of a new affection but rather the expansive power of a redemptive passion. There were two things that made Paul the great expansionist. The first was this: Paul said, "I have inexhaustible riches of grace in Christ Jesus." The diffusive passion is inevitable when one reaches this insight into the inexhaustible riches in Jesus Christ. Paul said, "I have been trying to exhaust them, but they go beyond my fullest efforts to comprehend them, and I can only get more of them as I lavish them upon others." Paul had come to Jesus Christ with a sense of personal guilt, and he had found that Christ as a personal Savior had given him the peace for which Judaism was absolutely inadequate. He found a personal Savior that could solve the whole problem of sin. What was his duty to others who were chained to the dead body of their sinful selves?

Paul was thrust out into that brilliant Greek world, and at last came to the motley city of Corinth, that city eaten out with social vices, with the characteristic vices of a materialistic civilization. He here put the gospel of Jesus Christ to a new test; and he passed from having simply a personal Redeemer to an invincible faith in a social Redeemer that could touch the whole scale of social evils and could solve the whole problem of social order. He had a greater Christ, because he had enterprised a greater work for him. Again he was thrust out into that hard Roman world, there to test the inexhaustible riches of Christ in the supreme effort of his life. When at last he found himself at the eternal city of the Roman empire, and had the riches of Jesus Christ matched against the imperial splendor of the Cæsars, Paul came back with the assured answer, "Jesus Christ is greater than Cæsar, and he alone can

handle these imperial forces which are meant for the making of an eternal kingdom." Paul had found an imperial Christ. Paul not only believed in an imperial Savior, but he knew the imperative, helpless need of all men. Paul said, "I have not only inexhaustible riches in Jesus Christ, but men and women all about me have a need that is absolutely without remedy by any other force." He had found splendid Greeks like those noble Aryans in the country of our brother from India, and yet he had said, "Culture cannot save. The wisdom of men is mere foolishness alongside the gospel of God in Christ Jesus." He had been immersed in the splendor of Roman civilization, had seen all that law and military force could do, and yet he had been forced to the verdict, "These are absolutely inadequate for making a great world empire, and the Romans need Christ fully as much as others."

Fill one's heart with these two great convictions—that there are inexhaustible riches of love in Jesus Christ, and that there are world-wide needs of humanity, that Christ alone can meet, and one must be less than human not to be profoundly missionary. The whole Pauline element of our Bible is saturated with missionary faith and passion. Paul is the greatest of all world-statesmen, for his vision of world-empire was most expansive and his mastery of world-forces was most effective. The world-wide plans of Christ and the imperial enterprise of Paul came at last to rest upon the shoulders of the beloved disciple. To missions, John contributed the vital principle of unification.

In every man there is an epitome of the whole world, and if the power of Jesus Christ can cover all the needs of the individual, and can bring unity into the complex elements of the human personality, it can sweep out to cover the scope of the whole world. The challenge of John, my friends, is that we shall test the power of the love of Christ to unify humanity. If we believe in the power of a Christ-filled personality as the supreme factor in God's world, we shall agree with Chairman Baer in believing that we can welcome the army of alien peoples to our shores; for the power of the Christ available for us, the power of the Christ who lives in us is more than equal to the test of all the personal influences that can be brought to bear against it. Our attitude toward these great world-movements and world-forces will be determined by just our estimate of the power of the Christ-filled personality. If with John we recognize in Christ the divine principle that can unify the whole of life and the life of the whole of humanity, then all is

settled. I had one friend who said that he admired Christianity as the most beautiful dream of a united world, of a brotherhood of man, that had ever been thrown out; but it remained for him a dream. He had not read the secret of the all-prevailing Christ-love.

Once it was thought that for all men to be bound together in one bond of knowledge, speaking from end to end of the earth, and thus unifying their intelligence was an absurd dream, but men had not then discovered the carrying power of electricity. And those who count this vision of a Christianized humanity as a mere dream, count it so simply because they have never yet tested the infinite power of the personality of Jesus Christ—yea, the infinite power of the person who has given Jesus Christ the full right of way in his own life. We have not been wont to class John as a missionary Apostle, but without doubt his crowning message is one of unsurpassed missionary significance. When once the lives of Christians shall have been thoroughly unified with Christ and with one another, the world will not wait long over accepting Jesus Christ as its God-given Savior.

Indeed, the Bible is a missionary book. Every element that enters into its essential character is missionary. As Christian leaders this is the book, then, that you and I are handling. I look into the faces of a vast company of Sunday-school teachers. I beseech you, let us go back to our Sunday-school teaching remembering that we are handling a missionary book. If we have caught this larger meaning, this richer message, we shall not hunt here and there and yonder for a missionary lesson; but shall find every lesson having its true setting in the greatest of all missionary books. The Bible itself, truly understood, will give a missionary atmosphere to every lesson which we teach.

If the Bible is God's manual for making missionaries, our teaching should go far toward solving the problem of an adequate supply of men and means for the immediate evangelization of the world.

I look into the faces of preachers, men who are set for the interpretation of this great missionary book. I plead with you, do not regard the book as simply holding here and there a missionary text; for every text of this Bible grounds in some fundamental missionary principle, and it must come out in every true presentation of God's Word. I believe God's Book is a closed book to all but those who hold the missionary key.

The world is looking for a new version of the Bible, the living

Bible in your life and in mine. Let us read the Book; let us see what God expects of you and me in times like these, and let us ask God to use us to the full measure of his purpose. The Bible is the constitution of the greatest of all governments; if we accept it truly, it will make us loyal and profitable citizens of the world-wide kingdom of God. The Bible is the historic charter of the greatest of all world-enterprises; if we revere it truly, it will inspire us with a largeness of vision and an intensity of passion, which will make us centers from which world-influences will radiate. The Bible is God's manual for the making of missionaries; if we obey it truly, the whole world will have heard the gospel of Jesus Christ before the last of this audience shall have been called to pass his earthly life in final review under the eyes of him who is the world's only hope of salvation.

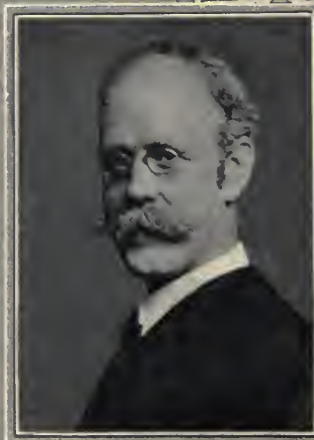
**SYSTEMATIC BENEVOLENCE AS A POWER IN
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REV. L. CALL BARNES



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SYSTEMATIC BENEVOLENCE AS A POWER IN EVANGELIZATION

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Evangelization is more than proclaiming,—it is incarnating. It is getting the good news of God into control of human lives.

When the news of the victory in Manila Bay flashed under the sea American blood leaped into world-wide sympathy. Millions were instantly converted from narrowness into wideness of views. It was the awakening of world-consciousness, the next thing to religious conversion, which is the awakening of universal consciousness. News which can do such things is potent. In the short ten years since then, the idea germinant in that news has taken profound control of American life.

Evangelization is accomplished when the good news of the love of God in Jesus Christ is completely reshaping the ideas and the life-policy of individuals and of nations.

Systematic benevolence is a power to this end, an almost omnipotent force, because it is a wide-reaching embodiment of spiritual energy, and because it acts with the reliability of the universal energies.

I. SYSTEMATIC BENEVOLENCE IS THE WIDEST-REACHING EMBODIMENT OF SPIRITUAL ENERGY

The four-syllable Latin "Benevolence" comes closer to you and me in the two-syllable Anglo-Saxon, "Good-will." Good-will is alive and potent for humanity only when it is embodied. The good-will of God embodied is the key-note of the gospel, sung in the heavens to be born among men. Will, good-will, is the central spiritual fact of the universe. It becomes an actual factor only as it is embodied. Benevolence is but a dream unless it becomes beneficence. Well-doing is the only verification of well-wishing.

Here is John Smith. He takes a pen and ink and paper and gives you some embodiment of his good-will, with the marks that you read, "Yours truly, John Smith." But, when he sends you a

photograph, you have a more clear and fully outlined embodiment. A Roman Catholic priest who was my neighbor for a time in Massachusetts, when I left that neighborhood, gave me his photograph, writing under it, "Your neighbor, from such a date to such a date; your friend forever." So you see, even in purgatory I shall have a friend on the right side. "Your friend, forever," are words upon which one loves to look.

You see something of the embodiment of good-will in an autograph and in a photograph, but when you look into the face—the living face—of John Smith, you see his good-will shining out of his eyes and beaming from his countenance. Even then we do not see him any more than we see God. Both are spirits invisible, known only through their expressions.

There are more perfect expressions of John Smith, the spirit, than those just noted. For instance, he is walking along the street and sees a barefooted boy who has been flung on our continent out of the hold of an immigrant ship. The boy stubs his toe and falls, bleeding. John Smith reaches down and lifts him up. Now, you begin to see the good-will of John Smith. It is no longer latent, it becomes potent. There is an instance almost like that in this very city; an immigrant boy going around on errands here as a telegraph messenger was taken by one of the citizens of this town and started upon a new course. Having run it successfully, for years he has been scattering beneficent millions throughout the world. To lend a hand incarnates good-will.

But there is one embodiment of spiritual energy which is universal in meaning and most wide-reaching in effectiveness. John Smith is a shoemaker. He mixes his devotion to ideals with calf-skin and turns out good shoes. Here is a double incarnation of good-will. For one thing, his honest shoes keep human feet from bleeding at the roughness of the earth, keep them warm and comfortable. For another thing, he gets a five-dollar bill for a pair of those shoes. This is the most concentrated embodiment of his brain, heart, conscience, life-giving. It has wings too. He can send it to Porto Rico, to the Philippine Islands, to any spot on the planet, in order to lift up the fellow whom his hands, otherwise, could never reach. Though but a lowly shoemaker, his spirit efficiently encircles the globe. This is the embodiment of spiritual energy which is most wide-reaching.

When the vast spiritual energy of good-will is systematic it becomes Godlike, for

II. SYSTEMATIC BENEVOLENCE ACTS WITH GOD-LIKE RELIABILITY

James, the brother of Jesus, was a daily close-range witness of the greatest Benevolence ever seen among men. Let him lead us into the very heart of the matter—"Every good gift and every perfect gift is from above, coming down from the Father of lights, with whom can be no variation, neither shadow that is cast by turning."

The mightiest forces of God are always systematic forces. Take that utterly measureless force which picks up our huge earth with its many million tons of weight, as you might pick up a little ball of zephyr, and swings it round through the vast spaces of the universe as you might that ball at the end of a string. Instead of being a power for good, this power would be the source of indescribable disaster if it were not systematic. So systematic is gravitation that physicists can tell us in mathematical terms exactly the laws of its working at any distance with any particle, however minute, or however immense in God's creation. This mighty power is "all-mighty" because it is systematic. Were it not systematic, when you go on the street your hat, not only occasionally, when there is a gust of wind, but all the time might as well fly off your head as stay on, and you yourself might fly off into space as likely as to stand. Terra firma would explode. The goodness of God is goodness in proportion as it is systematic, so that we can absolutely depend upon its workings.

James uses a different expression of the power of God as an example of this principle,—namely, Light. He says that every good gift and perfect gift is from above, coming down from the Father of lights, insisting that this radiant energy is absolutely systematic, that there is no variableness in it, not even shadow of turning. The rainbow in the ancient time was a token that light has at the heart of it love on which we can depend. So systematic is the action of light of which God is the Father, that there is not a beam of light ever falls without a rainbow in it. You only need take a piece of three-cornered glass such as might hang on an old-fashioned chandelier and put it into a ray of light anywhere to discover that the rainbow is there as surely as the beam of light itself. It can be told in mathematical terms how many, how long, how short, how rapid the movements are of the waves of light which make royal purple in the rainbow, and ruby red, each one of the colors having its own law differing from the other and working with absolute, invariable system. You get the same result, if you put your little

prism in a ray of sunlight from Sirius, that vastly more magnificent sun far away in the sky, or any one of the million suns we call stars. Every one of them sends out light with the glorious rainbow at its heart, for God is light, but God is also love,—systematic good-will. Were it not so, were there some rays of light without any rainbow in them, they would not be full white light, you could not trust the light, though your eyes might be dazzled at times and your eyeballs seared as with a beam through a burning-glass. God is a consuming fire, but there is no beam of light from the awful fires of the burning sun that has not in it rainbows, because the good-will of God is without variation, without even a shadow of changing.

Systematic good-will is the only good-will which is really good. Haphazard good-will, haphazard benevolence when a gust of feeling sweeps through the soul, otherwise no benevolence, is not good-will. It is not beneficent. It often does positive harm.

When we once see that systematic benevolence is the most wide-reaching embodiment of spiritual energy and the most Godlike expression of it, we conclude that our next business as an organization is to cultivate systematic benevolence. Ours is an educational movement. The great test and sign of advancing culture is systematic instead of spasmodic expression of the soul. The first tool of education is language. Somewhere in the dim past of human evolution emotional ejaculations began to take on systematic meaning. So language was born. After countless ages language becomes literature by becoming increasingly systematic. When Homer sang it has acquired rhythmic measure. Roman civilization was not characterized, like that of Greece, by artistic expression. In another realm, however, the outstanding mark of Roman civilization was the attainment of systematic control of life. In this case it was military and legal.

Systematic good-will is the highest mark of distinctively Christian culture. Savages are not without good feelings. Go to the islands of the sea not yet evangelized, go a thousand miles up the Congo into the dark heart of Africa, and find a group of savages as yet untouched by the good news of the living God, unevangelized, and you will find there impulses of good divinely planted in the mother's breast,—many good impulses. The difference,—the characteristic difference between the gusts of good-will in the savage and the flow of good-will in the civilized Christian is that in the latter it has become systematic. In barbarous people there are magnificent

energies often running out beneficently, but you never know when these titanic forces will swing around to harm instead of help.

Systematic beneficence is a means of highest culture which is open to every follower of Christ. Here is a woman who has been over the washtub hour after hour, day after day. At the end of a week, when the blessed Sabbath comes, she enters the house of God. It may be only ten dollars, it may be less, that she has been able to win out of the soiled world that way, but if it has been in her heart every day and every hour that the next Sunday morning in the house of worship, with its quiet, with its beauty, with its sweet music, with its hush of the Divine presence, she is to lay ten cents of every dollar on God's altar for humanity, her work—every bit of it—is made divine. Even the ill-smelling, hot suds offer up incense. A regular system of proportionate benevolence lays every stroke of work under tribute to the Most High.

Or you may be in a different line of service with net earnings of five thousand dollars at the end of a quarter-year. One thousand of that you put over into the beneficence account. Knowing that you were to do that has been both a stay and a stimulus to you through all the ninety days. You plunge into the work of the next quarter with a feeling that to win by taking unfair advantage of your employees or your customers would be to defeat the very purpose of all that you are doing—would be to lift men up with one hand and at the same time to push them down with the other. You are not only stayed from such desperate folly, you are also inspired—literally inspired—to do your best, because all that you do is tributary to the good of all mankind. Whatever it may do for the recipient, systematic benevolence is a mighty power in evangelizing the giver. The world cannot be redeemed without it. The Christian cannot be sanctified without it.

Instead of following haphazard impulse, the more we learn to make our good-will for humanity systematic the more we shall become civilized, spiritized, Godlike. Millions have been pauperized by haphazard alms-giving, by it the alms-givers themselves are pauperized, made spiritually unreliable. No campaign of Christian culture is more needed to-day than that of culture in systematic beneficence. Neither the world nor the Church can be saved until Christians are taught that daily beneficence is as sacred a necessity as daily prayer. It was declared in a special message from heaven, "Thy prayers and thine alms are gone up for a memorial before God."

Benevolence flows back to the good-will whence it came. Every

perfect giving is from God the Father of lights. All the energy of the universe is radiant energy, systematic energy. The sooner all our benevolent energies become systematic and radiant, the sooner we shall be in fact as well as in name the children of God.

Systematic expression of good-will is not only the next great step in missionary education,—it is the key-note of life everlasting. Waves of sound strike the tympanum of the ear from the roar of a city or from the music of an orchestra. The difference is that in the orchestra systematic harmony has taken the place of haphazard noise. A master mind has turned chaos into cosmos.

The meaning of the musical figures of speech about heaven is, that Jesus Christ, the master of souls, has taken the individualistic notes of life and composed them into coöperative, systematic harmony. In the realm of woe there is selfish wailing and gnashing of teeth; in the kingdom of heaven, both here and forever, there is the music of systematic good-will.

EDUCATION AND PRAYER

THE PLACE OF MISSIONARY EDUCATION IN THE LIFE OF THE CHURCH
THE PLACE OF PRAYER IN THE MISSIONARY ENTERPRISE

THE PLACE OF MISSIONARY EDUCATION IN THE LIFE OF THE CHURCH

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The word education is spreading gradually over all fields. It is becoming attached to every prevalent human interest. Men realize that even those things which have been done and done successfully in the past by a kind of instinct of common sense, are rediscovered, are made more efficient than ever when they have become the business of direct study and when all those who are concerned in them share in the fruits of that study. Hence it is that every profession has its school; hence it is that to-day we have technical education of all kinds, realizing that the man who wants to be a carpenter ought to have an education, broader, deeper, than his forerunners in the carpentering trade enjoyed. We have come to realize that the Church needs very earnestly and very deliberately to undertake the task of religious education and to carry that on over a breadth of field, and with a wisdom of outlook, which must be commensurate with the task of the Church to-day.

And now a new phrase has arisen which is beginning to be widely used. Those who have brought it into operation among us are the leaders of the Young People's Missionary Movement. We are now going to have the phrase, "Missionary Education." That too will take its place permanently in the life of the people at large, in the life of the Church of Jesus Christ; and I am asked this morning to speak to you on the subject, a very wide one, but one which at the earliest stages of the Movement we ought to take up, namely, "The Place of Missionary Education in the Life of the Church."

I. THE NEED OF MISSIONARY EDUCATION

Let me ask you first of all to think of the need of missionary education. When the gospel began to spread from Jerusalem, we do not find that those men had a missionary education; so to-day

those who become Christians in India and China would not dream of having to be educated for missionary labor. The fact is that in those early beginnings, when every man who became united with Christ became separated from many former interests and connections, he became instinctively and necessarily a missionary. He had to explain himself; he had to defend his new position; he had to tell the world around him what power it was that had mastered him and cut him off from all the things he had counted dear. Then it was really a matter of supererogation to attempt the task of missionary education. When Christianity spread into Europe, when it began to send out missionaries farther and farther into the North and the West, as well as into the Far East, it sent, for the most part, men who were giving up their homes, seldom taking wife and children with them; it sent forth these men as the heralds of the new gospel into new regions. As the centuries went on, a very strange thing happened, the significance of which I am pretty sure a good many of you have not yet realized, even although you have read the histories of the schools. It came to pass that there arose a great religion in the east called Mohammedanism which swept over the ancient homes of the Christian religion in western Asia and almost destroyed the Church; which spread through the north coasts of Africa and utterly destroyed it through vast regions there. It even invaded Europe at its southeastern and southwestern corners.

Now, when that had taken place, Christianity was shut up within one small continent; shut up between the Atlantic Ocean and the great ocean of Mohammedan enthusiasm and fanaticism. There, for over a thousand years Christianity was hemmed in as the religion of Europe, or rather struggling and striving to become so. In the providence of God, that long delay of a thousand years is being used now to hasten the conversion and salvation of the rest of the world. For you do not convert a people merely by preaching the gospel to all the inhabitants of any land; you do not discharge the full effect of Christ upon human nature when you have only a few times named his name and told the story of his gospel. To carry Christianity, to carry the whole meaning of Christ, into a new region, means to carry as much of the fruitage of the gospel as you can with the announcement of the gospel. That which was needed was that Christianity should come to be understood up to a certain useful measure in one region of the world; that there, it should have a certain effect upon the civilization of the peoples.



TEXT BOOKS, LIBRARIES, AND
HELPS FOR MISSION STUDY

And it was not until Europe and America had absorbed a certain amount of Christianity, had experienced a certain measure of the power of it over their civilized life, that God then opened the doors of the rest of the world. Then it was that Africa unfolded her mystic and mysterious darkness; then it was that the long silent and slumbering East began to move uneasily; and then it was, when this tumultuous West had broken upon the sleep of the East, and the East was thus stirring and opening its eyes and wondering what the ages had said in their dreams—it was then that for the first time the Christian Church realized its real task and the missions of the nineteenth century began.

But when the missions of the nineteenth century began, it was inevitable that they should be carried on in an altogether different manner from the manner even of the Apostolic Church. It was realized that now it is not a few missionaries, single men, who must be sent out to go through a region founding scattered churches. It was felt that far more than this was the task now laid by God upon the Church. Hence, the Church began to send out families—families to settle down and plant not only the mere message of the gospel, but the civilization it carries with it—to show to the new old world there what Christianity, what the gospel does. I remember, for I was born in a missionary home in the heart of Africa, I remember the effect produced upon a town of 30,000 heathen people, not by the mere voice of a preacher, but the more wonderful and compelling voice of a Christian home. And that Christian home radiated the light of what? Of Christian civilization. It began through that home center to lift the world around it far more rapidly than the voice of one isolated man could lift it.

But then if those families are to be sustained there,—if they are to be sent out, indeed,—then it is the whole Church that must be roused to this work. God is not commanding individual men and women merely; God is commanding the whole Church to undertake the final task of bringing the rest of the world (still the vast majority of men) to the foot of the cross of Jesus Christ. This cannot be done without enthusiasm, and an enthusiasm that is to pass right through the ranks of the whole great army of Christ. And no army will possess permanent enthusiasm in the ranks unless they know what the warfare is about—unless their hearts are aflame with an intelligent zeal. Enthusiasm otherwise must be fanaticism, or it may be a passing spasm of meaningless emotion. Enthusiasm that is to be permanent, that is to be really potent upon the history

of men, must be illumined by intelligence, and it must be sustained by intelligence; an intelligence that looks out upon the world and realizes what each man is in relation to that world, and the measure of God's great work through him upon that world. There lies the need, you see, for education. That is to say, every private member of every church in Christendom ought to know, not only why and how he is a member of the Church of Jesus Christ at all, but what he is called upon to do. He is there, not to pray for his own salvation merely, but through that and beyond that to pray and to labor for the salvation of the whole world. It is a magnificent conception that is laid before us by the modern situation—a vast mass of quiet folk going about their ordinary business, interested in their homes and their cities and their social circles, and yet in all those hearts and minds the quiet, earnest, passionate zeal for the world, and the determination that forth from that family, forth from that one circle, shall go something that counts for the warfare of Christ against the mighty foes of darkness.

II. THE METHODS OF MISSIONARY EDUCATION

In the second place, what are the methods of education? I think I do not need to speak long on that. You know that when the modern missionary movement first arose, those who were sent out wrote back letters describing their new world and their work in it. The letters were gathered into "chronicles" and "heralds" (and various other interesting titles were used), in order to spread these messages from the frontier of Christ's Army. A few earnest souls here and there took them and eagerly read them, and the pastors, when they were zealous, spoke from them to their people; and Christian parents, when they were wide awake, made their children read them, to widen their knowledge of the world, and of the kingdom of God in that way. Thus simply missionary education began. But something more systematic has come to be needed. We still depend first of all upon these tidings from the battle-field; for they are of permanent and essential importance to the whole movement of missionary education. Missionary reports and magazines must occupy a central place in the work of this Movement. But we need other educational agencies.

Much depends upon the pastor. Everywhere throughout the work of the Church, the pastor's personal interest and enthusiasm tells for success. The guidance of the church is put into his hands;

and its temperament, its special outlook, its special undertakings, will in the vast majority of cases, be found to rise out of the temperament and the outlook and the personal interests of the pastor himself. The pastor, then, must be educated—educated to understand his missionary responsibilities; and when he knows them, he will try to carry them out.

I do not think that he ought to be always talking about the need for money. The more he does the thing wisely the less he will need to talk about money. I do not think that he ought to be always piling up statistics. People get very tired of statistics—and we are all very suspicious of them anyway. I do not think that he ought to be always dealing merely with historical facts. But I do think that when the pastor of any Christian church knows what he stands there for, there ought to be hardly a sermon preached that is not colored with a world outlook. I do not think he ought ever to preach the gospel to his own people without making their hearts thrill to the message that this is God's word to the world. The universal element in the gospel is that which creates the fervor of the individual heart. It is the love of the Eternal for all men unto all ages which captured and conquered our souls long ago. And it is when the pastor speaks from those heights in a voice that seems to echo the eternal voice, that his people will have their eyes instinctively carried out beyond their congregation and parish, beyond their land and nation, to comprehend the fact that they stand there as the trustees of the gospel of Christ for the whole world of men.

But when the pastor has done that, he must still try to give information, and he will be instinctively carried on to give information to his people. I do not know anything more fascinating than to try to tell the people the story of the Church in Madagascar or in China or in some of the various parts of Africa. There is no romance in modern history more remarkable than some of these. The awakening of Japan to civilization is not more wonderful than the awakening of the savages of Uganda to Christianity, where, in twenty-five years, from 600 to 1,000 churches and schools have been established, and a vast, warlike, intrepid people, out of massacre and blood, have been brought into an intelligent comprehension of the gospel of Christ. Tell me anything more dramatic than that in the story of our modern wars. He who knows what the true warfare is, and the clash of the eternal righteousness with eternal wrong on the arena of human history, he knows that there the drama of history takes its intensest and most glorious form.

But education must not only be carried on by the pastor. Something more thorough must be done. We are awake nowadays to the fact that the whole Church must become a school, and hence we are trying to carry religious education—education of a systematic and noble kind—appropriately from the cradle right on to maturity. We are trying to get our churches to see, all over the land, that if they are going to make America completely Christian, they must do work in the church comparable to the work in the public schools. For that end they must raise up a race of teachers and raise the forms of teaching in the church in relation to the Christian view of the world, equal in effectiveness to any that are carried on in any other interest whatsoever. And that must be done also for missionary education. But who shall do this work? I believe that we must here depend upon those who are the permanent guides and inspirers of our churches, namely, the missionary boards and societies.

I do not know that any Sunday-school association or society can undertake this alone and effectively. I do not know that any association of this kind which has gathered us here could do it acceptably for all the denominations. I believe that what we have got to do here in conventions like this, is to arouse and challenge the great missionary boards of all the Churches to create a department of education, and to see to it through that department that methods of education appropriate to their own denominations are evolved and brought home to the conscience of every church and put into the life of all the communities whom they represent. That, I believe to be essential; and I believe that these boards are ready to carry it out. Perhaps one of the greatest and noblest results of this Convention may be to help these men of statesmanlike outlook, and often of very great and powerful grasp of mind and will—to show to them that this is the next great step forward in the advancement of the kingdom of Christ, as they live to promote it.

III. THE TOPICS OF MISSIONARY EDUCATION

But you will say, "Missionary Education!" Why do you dignify a mere department, a mere little portion of reading, a mere segment of religious interest—why do you dignify that with the term "education?"

And hence, in the third place, if I am to convince any one of this matter, I ought to speak of the topics of missionary education.

What are the topics with which such a course of training in our churches must be concerned?

1. First, you will recognize that if a man is to be enthusiastic about missionary work, he must recognize that Christianity is essentially a missionary religion, and he must feel the compulsion of that fact upon his own conduct. But then he will wake up some day, in the course of his reading, to find out that there have been other missionary religions. He will remember that Mohammedanism is a missionary religion. He will remember that Buddhism is a missionary religion. For the latter began in one little spot in India, as Christianity began in one little spot in western Asia. It spread from India out over China, into Japan, away down south into Ceylon, and has become the most characteristic religious type of the Orient. And so he will ask himself, "Well, now, what is the difference; what is it that makes any religion a missionary religion? What are those features of it that tend to carry it beyond any one race and into other races? What is it that drives those who receive it out of their own lands over into strange lands, among strange peoples, to proclaim the message at the heart of this religion?"

Now, if a man wants to be an intelligent Christian missionary, he will have to face that question, and it will bring him at last to ask himself, "Now, what is it in Christianity that makes it a missionary religion? Why is it that Christianity could not exist in the world without moving out to conquer the whole world?"

Now that is a question that will suggest a good deal of investigation. It means that the missionary student must try to understand the religion of which he is a missionary student. It means that he must try to understand what Christianity is in itself. Now, of course, we all in a certain measure know what it is. But if you were challenged to put down in writing what is in your mind concerning Christianity, it might not be so easy. "What is it that makes Christianity the final religion in your view? Why is it that you hold that Christianity must at last sweep every other religion off the face of the earth? Why is it that Christianity must at last present itself as the one final, absolute matter with which every human soul is concerned?" These are tremendous questions. Could you answer them? If you could not answer them, then how much do you believe in Christian missions? Or how intelligently is your enthusiasm enlightened?

It is clear that there would be a great deal to investigate there. But it is of utmost moment to see that this would not be a mere

study of the dust of dead theologies. It would not be a mere scholar's interest in what people thought long ago. That is part of my work as a Professor of Theology. But when I want to live to-day, when I want to think of my duty to-day as a member of the Church, and as a Christian man, when I want to measure myself against the responsibilities imposed upon me by the cross of Jesus, through which I was redeemed, when I want to stand contemplating the world, and how I shall answer at God's throne for my part in my life for the world, then I want to know what Christianity is at this hour. To me, the glorious feature of missionary education is that it will compel all our churches to study Christian doctrine, by that meaning the powers of the gospel that are working in the world at this hour, that they will be brought to ask themselves what is this and this and that feature of it which show themselves to be truths, to be historical facts, to be invisible spiritual forces, and all so significant and so mighty that they are going to cover the whole world with their influence. It is Christianity as God's great power in the world at this very hour that we want to understand.

2. And, next, that will mean that we must study Christ afresh. I seem to see a certain danger abroad in certain phases of Christian teaching which are necessary but which need to be supplemented. I see a little danger when we take our children back to Palestine, lest they should sing too seriously and too often Mrs. Luke's hymn, that they wish that they could be away back living with Jesus in Palestine and seeing his eyes and hearing his voice long, long ago. There is a little foolish self-contradiction in that little wish which some try to produce in the child's heart. There is something much more mighty to be attained to than that. When we have got our children to know the story of the Gospels, then you and I must get them to realize that that is a description, not merely a Christ who once lived in Palestine, that those Epistles set forth Jesus not merely as he was powerful in the first century over the first disciples. We want our children, we want all our people to know that when they are studying Christ in the New Testament they are studying the Ruler of the world to-day; that they are studying the Epistles and Gospels now, not that they may understand the dim levels of a distant past, but that they may understand him who sits on the throne to-day, King of kings, Lord of lords. And this, that they may know how Christ is reaching down into their own hearts, and

how Christ through us is reaching forth over sea and land after all hearts throughout the world.

Why! To be a missionary student is to study Christ conquering the world. It is to study our Savior saving all men. It is to try to understand the heart that opened its mercy to our eyes as it broods over all hearts and eyes of all mankind. Can you imagine anything that would make the whole Church of Christ sing with a new rapture, and worship with a new devotion, and go out to preach and to serve with a new passion like this deep, persistent, consistent, study by the whole Christian Church, of the Living Christ as he would save, as he would perfect the world for God?

3. This is not all, for when a man has thus studied Christianity, he finds he must also study the world. If he would take the gospel out himself, he must go and live amongst those people; he must learn their language; he must come to understand their ways, and he must learn to love them in the mass and in the individual; he must strive to pierce through all his own prejudices and all the crust of prejudice in the hearts and minds of others which they cherish against him. And he must come, by study and prayer and habit of life, to where he can deal heart to heart with every individual heathen man and woman with whom he comes in contact. Now that is the task of us all. If we are to be missionary students, we ought to know something of the peoples of the world; that is to say, we ought to study something of their history, something of their civilization, something of their religious life. How do you know they need the gospel? How do you know they are lost souls? How do you know that their religion is not leading them up into light? How do you know that their civilization is unworthy of the best that God would have civilized human beings become? How do you know these things? You must get to know them by becoming acquainted with the facts as to these various races. Hence the missionary student will find that he has to study Japan and China and India and Africa. As he studies these great regions of the world, he is being brought closer and closer to the great heart, the common heart of man. And if he sees it in its darkness, he will see it also in its yearning. If he sees it in its brutality, he will see it in its tenderness. If he sees it in its awful ignorance, he will also see it as it opens, like the flower to the sun, its inherent powers to the sun of God's smile. He will, wherever he goes in this travel-reading which he carries on, find himself brought closer and closer

into communion with the great Spirit of God that is brooding over the hearts of all men.

4. And then as he thus studies the people, he will come to understand their religions, and when he knows those religions, he will want to give them the gospel of Jesus Christ. There are two extreme ways of speaking of the religions of the world outside of the Christian religion. One of those extreme ways is that which fails to see that in them all there is a genuine yearning for something that is above man, a longing, an effort, however ignorant, often even wicked, an effort on the part of man to lift himself to that Power that is above him. But there is another extreme; and that is the extreme represented in some of our Western cities by suave, turbaned gentlemen or sweet hooded ladies who have come from or have been in the Orient. There are people in Western lands who have got an enthusiasm for the soft, subtle ways of those slow-moving dignitaries of ancient religions. They have come over to teach us Theosophy under some high-sounding name or other. And thus some are led to say that the people in the East, and even the poor savage races of Africa, should be left alone; that they are going to be saved anyhow; that our sole business is to discover what there is of light and purity and goodness in these religions. That is also an extreme. The missionary student will try to find every atom of truth in every religion in the world, but he will also try to see what these religions have made of man. And he will not hide from his eyes those awful facts and those things that offend our sense of what is true and pure and kind and full of mercy of which heathendom is full. He will acknowledge and face the facts that these religions have left men in a mist of impurity, in a mist of cruelty, in a mist of deception, in a mist of the horrors of darkness of all kinds. We do indeed have these things in our Christian lands, but the difference is that in the gospel of Christ there is a force that is reacting continually against them, so that in Christendom their darkness of shame is deeply felt, and men work for their destruction.

5. A man who is thus studying missions and the world in the light of the Christian task will ask himself what the history of missions has been. He will try to get books to show him what they were in the first century and in the tenth. There will come out of the past great dim figures whom he desires to see clearly. So he will want to know about the early missionaries to Germany and to Great Britain, and the first missionaries that went to the East in the Middle Ages, and then about the missionaries of the Protes-

tant Churches, at the beginning of the nineteenth century, who went everywhere. He will want to know about all these. And in getting to know about them, he is grasping the history of the Church on the practical side, he is grasping the history of man on the redemptive side, the human story as it is molded by Jesus Christ.

Now, if you survey those things, I think you will acknowledge that the word "education" is the word that ought to be used. What I have briefly sketched constitutes a large part of a liberal education. If you give me in ten years from this time a man or woman who has gone through that course of study, I will show you a man or woman who every day reads the newspaper more intelligently than anybody else in the town or in the church. And I will show you a person who knows something about every great country in the world, who knows something about many great personalities in history, who has looked deeply into the undercurrents of life, and who has been learning to measure the forces that work below the surface, that urge and guide all the upward movements of the civilized world. I will show you a person who knows humanity more deeply and widely than the average person of their station in society. A wide missionary curriculum is a large part of a liberal education.

Missionary education, in fine, will free us from narrowness; it will take us out into vistas of truth, into liberty of thought, into power of action, into clearness of judgment, and into sympathy with God.

IV. THE EFFECTS OF MISSIONARY EDUCATION

Now, I am touching on the last part of my address, namely, what will be the effects of a missionary education? On these effects one would like to dwell at length, but as they are prophetic, one will have to speak with bated breath and very briefly.

1. In the first place, I think that the personal faith and the private Christian character of every one who goes through this course of missionary education will be deepened. I don't know anything that will commit the Church of Christ more completely to the devotional life, that will take it more often to the throne of God, that will give it more permanently and consistently a sense of the indwelling of the Spirit of Christ, than this habitual confronting of the Church's task in the world. I do not know anything that will make a man ask himself more earnestly whether he knows the mercy of God, than being challenged to carry that mercy to other men. How can we preach who know not what we preach? How can

mercy mean anything on my lips to another, if it has not meant anything in my heart to myself? How can the cross of redemption be a word potent, as I speak it, for every conscience, if that cross has not come in the very power of God upon my conscience and broken me down in contrition and raised me up with the immortal hope beating in my heart. Nay, to have every member of our churches challenged to consider himself a messenger of God to the world will compel him to find God for himself more completely, more constantly, with a sense that upon him the powers of the ages have met. There is nothing more gloriously conceived of in all man's glorious dreams than this Christian message that God, through an individual on the cross, redeemed all men; and that each individual of all men is called to stand at that cross, and into his poor heart receive all the wealth of Christ, the Eternal Love of God. But we must face that in both its aspects, if we would taste all its blessing. It is for all and for me. Hence the man who knows that that merciful love is for the world, and that he is commanded to take his share in bringing the world to that cross will, I repeat, find himself more often kneeling there, till all its universal message sink into all the secret places of his own soul.

2. Further, the man who has had this wide and permanent missionary education will find, as it spreads through the churches, that the churches themselves are being drawn together. Out on the field of battle to-day, the various regiments are lining themselves anew. The leaders of missionary work in China and Japan and India are getting impatient with these divisions of the army at home. They are coming to feel that these restrictions upon their movements are rendering them ineffective, and that these apparent divisions in sentiment which do not concern the cross and do not concern the Last Judgment day, are weakening the full force of the one message that is in all the hearts about that cross and about that Throne. And back over the ocean there come to us reproaches of our divisions, urging us to union. And what is this Convention? It is the prophecy of Christendom reunited. What is this Convention? It is all the Churches saying, "When we confront the world with the gospel we are one." It is the Church of Christ in America learning to stand shoulder to shoulder; it is the young people at drill; it is the beginning of a conscription of the whole Church claiming every man for the army of Christ. Thus men are finding that whoever else is a soldier of Christ is a brother soldier, a fellow worker, a fellow pilgrim to the great home above. That

is going to be increasingly one of the grandest results of missionary education. Thus we are going to become impatient of our denominationalism even for home missions. In order to convert America, we must come more closely together and work more closely together, that the whole land and the whole world may know there is one gospel and one brotherhood of Jesus Christ.

3. Then there will be a great effect produced on the world. The nations of the earth are apparently being drawn together by many forces. But people do not realize how deeply it is Christ who is working along all the channels through which we are being drawn toward a sublime unity of which poets could hardly dream, and if they dreamed, could hardly fittingly sing. The world is to become one family. A thousand prejudices start up in our hearts at those words, for you and I, alas, are hardly ready for that vision. And a thousand warring sentiments as to the races and racial problems arise in our minds, and even you and I of the Christ name shrink back and say, "Is it we who are to stand in that unity?" I ask you to look down this century and on into the next, when the Church of Christ has swept around the world, when all the nations have heard his name, when the cross has become the signal of man's hope to every tribe on the face of the earth, and I ask you to look on to a time beyond that, perhaps, when all governments of the world shall be constrained by this new conscience that Christ is creating in the nations, even among men who disown his redemption. If Christ can conquer the heart of man an age will surely rise when men shall be ashamed of the things which divide them now, and when there shall be a United States of the World, when all men shall know themselves as having come out of the Creator's hand, and passing on to the Redeemer's kingdom. You and I who are being educated in missionary knowledge, you and I who will try to put missionary education henceforth into the very heart-life of the Church, you and I are doing Christ's work to hasten that great day of God for man.

THE PLACE OF PRAYER IN THE MISSIONARY ENTERPRISE

MR. ROBERT E. SPEER, NEW YORK CITY

There is one scene in the story of Christian missions which ought of itself to suffice to teach us the lessons which we need to learn here this morning, with reference to prayer and missions. It

is the scene in Chitambo's village in Ilala, in Central Africa, May 4, 1873, when David Livingstone's lifeless body was found by his bedside in the attitude of prayer. That worn frame kneeling there in prayer is all the illustration we ought to need of the place which prayer was meant to fill in the enterprise of missions. "How thankful I am," wrote Major Malan years ago, "that David Livingstone was found on his knees. Does it not tell us whence came the power for his self-denial, his courage, his endurance?"

And that kneeling body, there by the bedside in that hut, while the rain dripped from the eaves and his few faithful negro servants wept around the master whose voice they should not hear again, is not only an illustration of the place which prayer should fill in this enterprise, it is an appeal to us to allow prayer to occupy in our lives the same place that it occupied in his. We may be sure that the words written on the great slab over which many of you have stood in the nave of Westminster Abbey, as among the last words of David Livingstone, must have embodied the thought and desire of his heart as he knelt and fell asleep in Ilala: "May heaven's richest blessing rest on every one—American, Englishman, Turk—who will heal this open sore of the world."

And I am sure that if here this morning we could take in all the significance of that kneeling figure there, it would not be necessary to say another word regarding the supremacy of the place which prayer must occupy if the missionary purposes of our Lord Jesus Christ are ever to be fulfilled. For while there are many other needs of which we have heard in this Convention and of which we are still to hear, needs whose importance one would not depreciate by comparison, all our hearts realize that behind all these needs and underlying them is the great and primary need of the faith and practise of prayer. When we have regard to the obstacles needing to be overcome, and the perplexity and intricacy of the problems needing to be solved and the demands for wisdom and tact, as we set about an enterprise that required the Son of God himself for its launching; when we measure the power of those spiritual forces against which, and not against flesh and blood, as Paul tells us, we wrestle in this conflict, we understand that there is no power in us adequate for these great responsibilities, and save the power of God fight with us, we had best refrain from the encounter. Through prayer is our only hope of victory.

And I think one of the blessed things in the missionary enterprise of our own time is the increasing realization of this truth

THE EVANGELIZATION OF THE WORLD IN THIS GENERATION

MEN.
ENOUGH

12,000 Missionaries on the Field

10,000 Men to Evangelize the World

1,000,000 men Engaged in the Battle of the World

1,195,000 The Standing Armies of the United States, Great Britain and Germany

1,200,000 American, British, and German College Graduates of a Generation 1-24th would Evangelize the World

MONEY
ENOUGH

\$20,000,000 Income of Foreign Missionary Societies of the World

\$800,000,000 Army and Navy Expenditures of the United States Great Britain, and Germany

\$1,115,000,000 Cost to Great Britain of South African War

\$796,207,000 Annual net increase in Wealth of Protestant Church Members of the United States, over and above all Expenditures

\$25,000,000,000 Total Wealth of the Protestant Church Members of the United States

POWER ENOUGH

AND JESUS CAME AND SPAKE UNTO THEM, SAYING, ALL POWER IS GIVEN UNTO ME IN HEAVEN AND IN EARTH. GO YE THEREFORE, AND TEACH ALL NATIONS, BAPTIZING THEM IN THE NAME OF THE FATHER, AND OF THE SON, AND OF THE HOLY GHOST, TEACHING THEM TO OBSERVE ALL THINGS WHATSOEVER I HAVE COMMANDED YOU; AND, LO, I AM WITH YOU ALWAYS, EVEN UNTO THE END OF THE WORLD.

WE CAN DO IT IF WE WILL

CURIO BOXES, LIBRARY, MANUALS,
WALL CHARTS, AND BOOKS FOR
THE SUNDAY SCHOOL

and the ever-deepening emphasis that is laid on the relation of prayer to the enterprise of missions. I was interested a few days ago in looking over the indexes of the various reports of the conventions of the Student Volunteer Movement to see how clearly from the beginning there had been a growing emphasis on the responsibility and privilege of prayer. And one chief ground of hope for this movement that has gathered us together here, one of the most encouraging features of the many other missionary movements of our day is the emphasis which they are laying upon the necessity of prayer and the enlarged practise of prayer which we must believe that they are fostering among Christians. We have only to pick out for ourselves the young men who have already gone out from this generation to which we belong, to realize how they have rediscovered this secret of intercessory prayer in the missionary enterprise: Ion Keith-Falconer, Horace Tracy Pitkin, and Douglas M. Thornton—I pick out only three of the leaders who have passed away—we realize that the secret of their missionary power over the students and in the efforts of their time lay in their hidden life of prayer. Some of you doubtless read in the British Student Movement's magazine for December Mr. Tatlow's article on Thornton, in which he quoted, in the last paragraph, as well representing the character and spirit of a man who was gone and whom we could not afford to lose, his own judgment of the place of prayer: "I know of nothing that bridges distance, that makes the farthest corner of the world seem near and that shows us more and more of the love of God and the extent of God's blessing so much as this marvelous prayer life." And this Movement that has gathered us together here will be more powerful than those gone before, and draw us nearer the goal only in proportion as it shall succeed better than the movements that have preceded it in giving us all a larger faith in the God who hears prayer and a more honest practise of the life of prayer.

We do not need, happily, here to-day, to convince ourselves, or to explain to one another, the philosophy of prayer; we do not need to dwell in any general meditation on the place of prayer in the Christian life. We have need only to consider for a little while the place which prayer always has held in efficient missionary service; the place which prayer must more largely fill if the great purposes of Christ are at last to be fulfilled. The moment we turn to thoughts like these, our minds are drawn resistlessly—we would not resist or try to, if we could—back across the years to the place

of prayer in the life of our Lord Jesus Christ himself. We find him praying for the world and bidding his disciples to pray for the world. I have often thought of the significance of the words in the great high-priestly prayer recorded for us in the seventeenth chapter of John: "I pray not for the world." Do those words not imply that the world was the common subject of his prayer and that now on this occasion so extraordinary his prayer would be different: that now he was not to pray primarily for the world? And yet even here, in this great and intimate prayer for his own, he soon passed beyond that immediate company to pray first of all for the larger number who were to believe on him through their word and then for the great multitudes, for the world itself that was to be convinced at last by the unity of those who loved him and who would be one with him and in him. And just as the world was the main subject of his own prayers, so he taught his disciples: "After this manner therefore pray ye: Our Father who art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so on earth." What filled first place in his own life of prayer, he placed first in the prayer he taught his disciples, intending them to learn thereby that the whole world was to be first with them before man and God.

And it was by prayer men were to be raised up to work for the world. Well he knew that there were other means by which the laborers were to be gathered to be sent out into his harvest field, but he laid emphasis especially on this: "Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest." This was his method of finding missionaries.

When further we turn to his own life, we see how prayer was most intimately connected with true proportions of duty in his mind, and in keeping clear before him always the right missionary perspective. It was after long hours of prayer early in the day that the invitation came to him, and it might easily have been a temptation to him, from the warm-hearted people of Capernaum who besought him to abandon the larger mission and settle for the time at least in their community. We could easily duplicate the argument by which they would have sought to hedge in the boundaries of the life of the Son of God. He simply said, "I must preach the good tidings of the kingdom of God to the other cities also; for therefore was I sent." Prayer safeguarded the universality of his mission.

He devoted a large part of the longest prayer on record as his to supplication for the unity of his friends, to the end that the

whole world might be convinced that the Father sent him to be the Savior of the world. Unity was in his mind a missionary agency, not national but universal. And as we pass back into his own personal experience again, we find that it was by prayer in Gethsemane that he was made ready for the great service of his life, and with prayer when he was reminded of the condition of his mission by the request of the Greeks in the court of the Gentiles in the Temple, that he was made ready for the great sacrifice of his life.

The lessons on missions and prayer which our Lord's own life and teaching press upon us are confirmed and extended by the experience of the Apostolic Church. Its career began in a prayer room. New converts were at once led into the school of prayer and instinctively took up the prayer life. Prayer was a part of their social life. It became at once an integral part of the life and work of the new congregations. It was the unfailing and always availing resource of the Church in every crisis and emergency.

The life of the great missionary apostle illustrates and expands these lessons. He and his converts led a mutual prayer life. He was ever praying for them. "Now we pray to God that ye do no evil." "I pray, that your love may abound yet more and more." "We . . . do not cease to pray . . . that ye may be filled with the knowledge of his will . . . to walk worthily of the Lord, . . . bearing fruit in every good work." "Night and day praying exceedingly that we may see you . . . and may perfect that which is lacking in your faith." "We also pray always for you, that our God may count you worthy of your calling, . . . that the name of our Lord Jesus may be glorified in you." Paul's Epistles are full of such revealings of his prayer life in behalf of the new Christians in his mission churches. And he was ever desiring their prayers for himself. Prayer to him was a great missionary coöperation. "Helping together on our behalf by your supplication," he writes. Those to whom gifts had been given could best repay through prayer, and in the direction and planning of his own life the prayers of his friends were counted upon as a determining factor. "I beseech you . . . that ye strive together with me in your prayers to God for me; that I may be delivered from them that are disobedient . . . and that my ministration . . . may be acceptable, . . . that utterance may be given unto to me . . . to make known with boldness the mystery of the gospel." "Continue stedfastly in prayer, . . . praying for us also, that God may open unto us a door for the word." "Pray for us, that the

word of the Lord may run and be glorified." All he did and planned was permeated by prayer, and his whole missionary enterprise was projected upon the power of it. He confirms the lesson which the life of the early Church presses home upon us; namely, that prayer is the first and the last secret of success, and the fundamental essential in the service which contemplates supernatural results.

And the history of modern missions confirms all the lessons learned from our Lord and from the first disciples. If at the beginning our Lord saw no other way of securing the laborers necessary for gathering the harvest from the ripened fields, men have found in the last three generations no better way. It has been the men who were men of prayer whom God has used to call out young men and young women in every generation during the last hundred years into the missionary field. I think of the two men whom I have known, who have perhaps led more men into the missionary enterprise than any others, and I believe the secret of their influence and persuasion was in their secret life of prayer. And the two men who were to the first generation of the nineteenth century what these other two were to the last generation were also mighty to mold men's purposes because they were men of faith and action in prayer. Samuel J. Mills and Gordon Hall disagreed with the Moravian maxim that it was wrong to exhort men to be missionaries. They saw no reason for eliminating the missionary duty from the duties which it is right to press on men, but they knew very well that now, as in our Lord's day, the laborers will only be found and led forth by men who believe in prayer as well as argument. Samuel J. Mills was one of the most powerful Christian figures in the history of the Church in this land, and his power was not more in ceaseless effort than in prayer. "Upon his knees, he fought out all the battles of his life," says his latest biographer. "To his Father he went with all his doubts and difficulties." And it has been with the movements just as it has been with the men. The early Andover Society, the Student Volunteer Movement, all the great organized missionary activities of our time, have found their men just in proportion as they sought for them in the way God designed. The reason for this connection between prayer and the offer of missionary service is not far to seek. Apart from God's action on men in answer to prayer, it is prayer that confronts men with the mind and the purposes of God. You cannot kneel down and pray: "Thy kingdom come. Thy will be done, as

in heaven, so on earth," and then shut up your heart against the world sympathies of Christ. I knew of a wealthy father once who had a son whom he was not willing to have go out to the mission field of Africa, where his heart was, but who at last was unable longer to resist when coming home once on one of his vacations his son asked his father whether he would mind praying with him. As they knelt down and said quietly and simply the prayer which our Lord taught his disciples, and came to the second and third petitions, the father's resistance broke. He could not pray "Thy kingdom come" and resist the effort to bring it in. And it is not only with the thought and purposes of God that prayer confronts men; it challenges men to be Christlike. They cannot pray long unless they pray in the spirit of St. Augustine: "O Lord, grant that I may never seek to bend the straight to the crooked; that is, thy will to mine, but that I may ever bend the crooked to the straight; that is, my will to thine, that thy will may be done and thy kingdom come." Just in proportion as to-day we follow the method which our Lord taught us nineteen hundred years ago will we find the men and women needed, if Jesus Christ is to be known to those for whom he died.

Not only has the history of modern missions taught us that only by prayer are the laborers to be provided, but by prayer alone it has taught us are the missionaries to be equipped and qualified and sustained. I remember a remark made by the Rev. R. F. Horton in Exeter Hall, London, at the British Student Volunteer Convention in 1900. He said, "I think that it is an absolutely unailing fact that the great missionaries have been great athletes in prayer." Whether we recall David Brainerd in his secret devotions as he agonized for his Indians, or William Carey going out in the morning to the old ruined pagoda on the banks of the Ganges for his morning watch, or Adoniram Judson as he prayed in the open air or strode up and down in his room in the long measured stride which led his children to say, "Papa is praying"—whether we think of the great saints of the past or the missionaries of the present, it is still true that all of them who have made their mark and done the great work have been men and women who knew how to pray.

Consider David Livingstone, who was sometimes criticised for having lost his missionary character. His journals with their constant revelation of his life of prayer show that no external change

could imperil that character. Recall his prayer recorded on January 14th, 1856:

"At the confluence of the Loangwa and Zambezi. Thank God for his great mercies thus far. How soon I may be called to stand before him, my righteous Judge, I know not. All hearts are in his hands, and merciful and gracious is the Lord our God. O Jesus, grant me resignation to thy will, and entire reliance on thy powerful hand. On thy word alone I lean. But wilt thou permit me to plead for Africa? This cause is thine. What an impulse will be given to the idea that Africa is not open if I perish now! See, O Lord, how the heathen rise up against me, as they did to thy Son. I commit my way unto thee. I trust also in thee that thou wilt direct my steps. Thou givest wisdom liberally to all who ask thee—give it to me, my Father. My family is thine. They are in the best hands. Oh! be gracious, and all our sins do thou blot out.

A guilty, weak, and helpless worm,
On thy kind arms I fall.

Leave me not, forsake me not. I cast myself and all my cares down at thy feet! Thou knowest all I need, for time and for eternity."

Or recall the prayer of March 6th, 1859:

"Good Lord, have mercy upon me. Leave me not, nor forsake me. He has guided well in time past. I commit my way to him for the future. All I have received has come from him. Will he be pleased in mercy to use me for his glory? I have prayed for this, and Jesus himself said, 'Ask, and ye shall receive,' and a host of statements to the same effect. There is a great deal of trifling frivolousness in not trusting in God. Not trusting in him who is truth itself, faithfulness, the same yesterday, to-day, and for ever! It is presumption not to trust in him implicitly, and yet this heart is sometimes fearfully guilty of distrust. I am ashamed to think of it. Ay; but he must put the trusting, loving, childlike spirit in by his grace. O Lord, I am thine, truly I am thine—take me—do what seemeth good in thy sight with me, and give me complete resignation to thy will in all things."

His journals are full of such petitions, and the birthdays especially, of the deepest re-devotion.

Consider James Chalmers, of whom his associate, Dr. Lawes, tells us,

"He was a Christian of the robust, healthy type, with instinctive hatred of all cant and sham; a man of great faith, mighty in prayer, and full of the love of Christ. He realized to a greater degree than most men what it is to live in Christ, and to him his presence was very real and true and constant, and this spiritual power was the secret of his wonderful influence over men and of his success as a missionary."

Consider James Gilmour, of whom one of his biographers tells us that, as he moved about in Mongolia, "Morning, noon, and night at least he talked with God. He took everything to God and asked his advice about everything. His prayers were very simple, just like a child talking to mother or father, or friend talking familiarly with friend." He gave up the use of blotters, spending the time which it took the ink to dry in simple, faithful prayer.

Whether we look at the early or the modern missionaries, who have served God with power, we find that what Dr. Horton said was true, "They were great athletes of prayer."

For this, also, the reason is not hidden. With missionaries, as with all men, prayer is the essential condition of victorious spiritual achievement. The Messiah drew his breath in the fear of the Lord, and thus the missionaries have wrought in his strength who drew their energies from God. Mr. Beach tells of Dr. John Kenneth Mackenzie:

"He considered *prayer an essential part of his strength*. Opium patients and others, as has been stated, were bidden to pray for their double healing, while the Doctor himself never attempted an important operation without special prayer for the needed skill. He believed that every medical missionary should be a faith healer in this sense: 'He should give all the attention possible to his case, use every means he can think of, every agency or drug that he knows of; but he should also do so in humble dependence upon God for his blessing.' "

And Dr. Mackenzie was not the only great medical missionary who was great as a man of prayer. The wife of the late Dr. Cochran, of Persia, wrote recently in a personal letter of him:

"Prayer was so constant and so natural that one who could come close enough to know his heart could but realize how vital a part of his being prayer was. He conducted morning prayers in Syriac and evening prayers with the family alone, without the servants, in English, in neither of which had he any hackneyed phrases, showing them to be daily expressions of daily varying needs. He had his private devotions as well, and has told me that he made it a practise the first thing when he awoke in the morning to go over all the duties he had before him in the day and pray over them. He prayed as he walked or rode about the city. When any knotty problem came up, no matter where, his calm partial preoccupation meant in him prayer, as he has confessed to me. He once said, 'I spend very little time on my knees in prayer, but a great deal on my feet.'"

Not only have missionaries found prayer the only source of power for the discharge of duty; they have had to depend upon it for conquest over those temptations and spiritual dangers and moral down-pull which are more fearful on the foreign field even than at home. "I feel every day," wrote Mackay of Uganda, "that it is only by prayerful reading of God's own Word that I can in any way succeed in living as a Christian. It is just as hard here (in Uganda) as in Berlin, or anywhere else, to keep in the right path." And even more, if possible, have missionaries found in prayer the only secret of a calm and untroubled spirit and daily readiness for true spiritual service. After the death of the late Dr. Labaree, of Urumia, his children found in his well-worn Bible this slip containing the plan of his morning devotions:

"1. Reading from Daily Light.

2. Brief meditation on same.

3. Prayer:

a. Thanksgiving for the mercies of the night and the morning.

b. Confession of dereliction from duty and sense of sin.

c. Profession of allegiance and love to God in Christ.

d. Supplication:

For clear views of the Divine presence.

For a clearer apprehension of the Divine will and for entire surrender to that will.

For aid to distinguish the rightful order of duties during the day.

For industry and energy to carry out any appointed duties and for a vivid sense of the coöperation between the Lord Jesus Christ and myself in every place of Christian life and service.

For recollectedness through the day.

For patience and gentleness with proper firmness in my intercourse with the natives, for abounding charity.

For clear, straight conceptions of mission policy, and for wisdom and charity in advocating them among my brethren.

For alertness to opportunities for soul winning and Christian effort for individuals.

For watchfulness and a resolute will against besetting sins, with constant dependence on the Holy Spirit's aid."

In these quiet morning hours alone with God the old white-haired missionary found the secret of the peace and rest of spirit and the preparedness for the day's exactions which enabled him to serve God in fruitful love.

Not alone are the workers to come and be equipped by prayer; it is only by prayer that we shall call forth the great energies by which the world is to be evangelized. I believe as earnestly as any man in sending out adequate numbers of missionaries from America, but it is not by these men and women that the world is to be evangelized. If we lay on these men and women the whole work of evangelizing the world, the product will not be worth the outlay. We shall have an anemic and impotent native Church. What we are seeking is to raise up, in all these lands, companies of men and women who will themselves go out and evangelize their neighbors; who will bring back those old days of the Apostolic Church, of which Dr. Mackenzie was speaking, when the fire having been lighted in one man's heart it leaped to the next man's and the next. The primary aim of the missionary enterprise is the raising up in every land of native churches of great bodies of Christians, who will themselves be the agents of the evangelization of those lands. We have to-day in some of these lands men and women enough to accomplish this task, if only the old flames were blazing in their lives and the old devotion uplifting them to duty. But we shall never kindle these native churches to undertake their

task until at home the Christian Church is praying for them with new fervor and devotion. Never in the history of modern missions has there been a consecrated and powerful native church that has not been a praying church. I was reading the other day that very story of which Dr. Mackenzie was speaking. In his book, *Thirty Years in Madagascar*, Mr. Matthews tells that what made the Madagascar Church strong and self-sustaining, even in the difficult times in 1835, was its life of prayer. It was at the Church praying that the persecutions were aimed and on the Church praying that they fell in vain.

And only by prayer will great leaders be raised up in the native churches, and it is for these leaders that we are waiting now in the missionary enterprise. As far as the native churches have had such leaders, during the century that is gone, they had them as men of prayer who were supported by prayer. "I expect to stand up for Christ before the heathen embassy," wrote Neesima in 1872, in Boston. "I think it is a good opportunity for me to speak for Christ. I wish you would make a special prayer for me and also for the embassy." "Prayer for theological students," he writes in his journal on April 7th, 1884, on his way from Japan to Europe. "Prayer for the fifth year class," he writes on April 8th. These are but revealings of the secret depths. Five such men, praying and prayed for in each mission field, would bring in a new day.

The history of missions has shown also, just as the history of the early Church showed, that only prayer will prepare missionaries and native Christians alike for the fiery tests that must come. The spirit of prayer is the martyr spirit.

"With a prayer

For him who pierced his body with the spear,
For him who tore his temples with the thorns,
For him who mocked his thirst with vinegar,
The Lord Christ, bleeding, bowed his head and died."

"And they stoned Stephen, calling upon the Lord, and saying, Lord Jesus, receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep." If you wish to read the modern parallels, turn, for example, to Miss Miner's *China's Book of Martyrs* and read the story of Mrs. Kao and her daughter, Jessica, and the chapter on Paoting-fu. Beyond the West Gate, as they turned toward the execution ground, the Boxers gave her a moment

for prayer, and, kneeling among them, as she had done before, she prayed, "Father, forgive these men; they don't understand what they are doing." Then followed brief petitions for her daughter, her husband, and herself, and with a face radiant with peace, Mrs. Kao rose to her feet, and a few minutes later all the trumpets were sounding for her on the other side.

The chapter in Miss Miner's book that is full of such tokens of the present power of prayer to strengthen for any sacrifice was closed aptly with a verse of Lyte's hymn:

"I fear no foe, with thee at hand to bless:
 Ills have no weight, and tears no bitterness.
 Where is death's sting? where, grave, thy victory?
 I triumph still, if thou abide with me."

The praying Church cannot be slain.

And as by prayer we are to gather our workers and equip them and raise the native churches and kindle the martyr spirit, so by prayer alone will those who carry the enterprise be given the wisdom and unity needed for their work. Prayer is the only assurance of right decision and wise planning. One of James Chalmers' most intimate correspondents at home writes: "To him to live was to pray. He wrote to an anxious friend, 'Do not make plans until you have prayed about it, for you will spoil it all.'" And in one of his letters to his friend, Dr. Ellinwood, Dr. Nevius of China wrote: "God's providence seems to have brought me into very close proximity with apostolic methods. I have often said to myself, 'Christians must be praying for me.' My appeal still is, pray for us." And prayer alone will produce the unity indispensable to triumph. It is significant that it was this unity which was the chief burden of our Lord's great prayer. Prayer predisposes many minds to common purposes. It alone enabled Mills and his associates to bring together the men who established our early missionary organizations. It prepared the Karens for Judson and led Judson to the Karens. It sent the Hottentots looking for a teacher at the same time that it sent Barnabas Shaw to the Hottentots. Prayer begets harmony and love. We cannot maintain controversies with those for whom we are maintaining intercession. "The only remedy with me," wrote Chinese Gordon to his sister, "is to pray for every one who worries me. It is wonderful what such prayer does. Prayer for others relieves our own burdens.

One great altitude to be lifted up to by the Holy Ghost is the feeling that the sorrows of others are our own sorrows, inasmuch as we are members of one body." And it is as members of one body that we are to pray that we may be outwardly one, and that the fruits of our unity may be gathered unto God. The promise runs for two or three more richly than it runs for one: "Again I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father who is in heaven. For where two or three are gathered together in my name, there am I in the midst of them." Corporate intercessory prayer will make us capable of Christlike action and susceptible to spiritual leading; will give resoluteness with humility and unity with all its world-convincing power.

As we think of all that prayer has wrought and can work, very precious does our privilege and very solemn our duty appear. For prayer opens to each one of us the opportunity of making our influence felt to the very ends of the earth. "Though you and I are very little beings," wrote Mills to Elias Cornelius, "we must not rest satisfied till we have made our influence extend to the remotest corner of this ruined world." Every one of us ought to desire to have a part in this mighty ministry. I received recently a letter from a friend, who is pastor in a down-town mission church in New York City, where the problems of the evangelization of the city, as crushing and perplexing as any missionary problems in the world, are resting upon him. "Will you let me have," he writes, "a little of your time—just a little? I am wanting to help together in the great work of God, much more than I have, by prayer. My tent's place has enlarged. My heart keeps going to so many, and so far. God denied my desire to go into foreign fields and suffer for him, but he lets me be in travail of prayer, and I have a little part in the great work—the prayer part. Now, will you help me in this way:—I wish to keep in touch with and know fields abroad. for instance, Mrs. Howard Taylor in her books, and especially the one about *Pastor Hsi*, helps me in the China Inland work. Will you let me know of a book, or books, regarding the 'fields that are white,' which are like Mrs. Taylor's *Pastor Hsi*. Our Church is dear to me, but I do not especially desire those confined to our Church work. I want to get into more fields. The books you suggest will help me. I always hold you daily in my heart in prayer." We can all coöperate and do work in this way by prayer. We can promote spiritual awakenings in far distant lands. We can send

rest to the tired, and strength to the weak, and courage to the overburdened.

"The weary ones had rest, the sad had joy
That day; I wondered 'how'!
A ploughman, singing at his work, had prayed,
'Lord, help them now!'

"Away in foreign lands they wondered 'how'!
Their single word had power!
At home the Christians, two or three, had met,
To pray an hour!

'Yes, we are always wondering, wondering 'how,'
Because we do not see
Some one, unknown, perhaps, and far away,
On bended knee!"

Missionary prayer is missionary work. It effects results. "My creed leads me to think that prayer is efficacious," said Gilmour, and he cites five great crises in his life which were turned by prayer. "Prayer," wrote General Armstrong in the memorandum found among his papers after his death, "is the greatest thing in the world. It keeps us near to God. My own prayer has been most weak, wavering, inconstant, yet has been the best thing I have ever done." And his daughter tells us that he spent one tenth of his waking time in prayer.

Shall we not fulfil our responsibilities and use these vast powers entrusted to us in behalf of those far away, who are weak because we neglect them and who might be strong if we would bring them strength? Among the most appealing passages in missionary literature are the prayers of the missionaries for our prayers. In Mrs. Dyer's *Life of Mrs. Fuller* there is a letter written in the midst of the last great famine, in which Mrs. Fuller pleads: "Pray, pray, pray, dear friends, for India as you have never prayed before; and pray for us, forget not our need." This was the repeated petition of David Livingstone. Speaking in the Town Hall at Cambridge, in 1857, he declared: "All may especially do what every missionary highly prizes viz.—

Commend the work in their prayers. I hope that those whom I now address will both pray for and help those who are their substitutes."

And at Hamilton, he declared, "Remember us in your prayers. Bear us on your spirits when we are far away, for when abroad we often feel as if we were forgot by every one. My entreaty to all the Christians of Hamilton is to pray that grace may be given to us to be faithful to our Savior even unto death." And then, shortly after, he plunged back into Africa again. But by how many of us are those who have followed him forgotten!

Shall not our forgetfulness and negligence come to an end? Shall we not go out now and begin this life of prayer, for ourselves, having done with mere theorizing about it, with mere admiration for the missionaries who have been men of prayer? If we are to be like them, we must have our set times for prayer, and remember missions at these times. We will find it helpful to use the year-books of prayer, published by the various Churches, or, as other devout men have done, pray over a map of the world. In our own homes we should maintain family prayer, morning and evening, and remember missions at the family altar. The whole day should be made a framework of prayer, in which certain aspects of the daily routine become habitually associated with the privilege and duty of missionary prayer. Thus may we hope in time to come to live in the world-sympathies and purposes of Christ, and to pour the full force of our faith and prayer into the redeeming action of God in Christ upon the world.

We do not need to be deterred in this effort by misgivings that we cannot imitate George Müller or Hudson Taylor. We must rise above and beyond any idea of strain or imitation. Stonewall Jackson and Chinese Gordon were men of prayer, as well as the great mystics in missionary work, whether at home or abroad. We do not need to take up the ministry of prayer with any artificiality of feeling. It will suffice if we enter it as children,

"in simple trust like theirs who heard beside the Syrian Sea."

"The prayers of the patriarchs were most simple," wrote Gordon, "they took God at his word, that is all." May not we?

Such prayer as this on the part of Christians will avail to solve the missionary problem. It will meet the financial difficulties. The men who truly pray for the coming of the kingdom will give for it. And if only a company of such praying men can be raised up, it is an end more to be striven for than the adoption of new financial plans. "We have seen that Arthington is dead," wrote Chal-

mers, "and has left 250,000 pounds to the London Missionary Society. My fear is, that if it is true the subscriptions will fall off, and so will the prayers." Chalmers knew where the great need lay. And prayer will not only result in the provision of the money; it will also yield the obedience. The problem of real obedience hangs on the problem of sincere prayer. And it is for such prayer that the God of missions is calling. The prayer that will not merely cry, "Lord! Lord!" but that will also do the things that the Lord has said. The entreaty that enlists for the conflict unto death will prevail. "I should like," said an old writer on missions, "to hear the members of missionary prayer-meetings making this a prominent part of their supplications, that they themselves and others also may be stirred up to desire and act and suffer what they ought, that the heathen may be brought out of darkness into the marvelous light of the gospel."

And now at last, why should it not be in our own day? Why do we need to wait for that vista of two hundred years that has been unveiled to us this morning? Why do we need to wait? Is God's arm shortened, that he cannot save? Is his power weakened, that he cannot deliver? Can the Lord not make one day as a thousand years, and even in our own time, enable Jesus Christ to see of the travail of his soul and be satisfied? And yet, I suppose, we shall have to wait—that he, who has been delayed nineteen centuries, will be delayed still, and that we will finish our work here with the great task of Christ still undone. God forbid that any of the shame of it should rest on the hearts of us who are gathered here to-day! God grant that from this hour, whatever else we may do or fail to do, we shall be men and women who live in the secret places with God—who are praying by night and by day, the Lord of the harvest to send forth his laborers, and whose life is one long and faithful prayer: "My Father, who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done as in heaven, so on earth." Who will make that prayer his life?

THE CONSECRATION ADEQUATE TO VICTORY

THE CONSECRATION ADEQUATE TO VICTORY

MR. JOHN R. MOTT, NEW YORK CITY

This convention must have impressed us all with the thought that in this generation the kingdom of Jesus Christ is waging a conflict which is literally world-wide. That conflict on every continent has reached its height. It is thrillingly intense. Talk about crises is certainly overdone in these days, and yet without a shadow of doubt the present is the time of times in the conquest of all the continents of the world. This conflict is world-wide; likewise there is to be a world-wide victory. At the time of a great battle with a wide-flung line, for example, a battle like that of Mukden, with a front of 150 miles, a certain division or regiment may feel it is hard pressed. It may actually be hard pressed, but those in touch with the whole battle-line, as the Japanese were in that conflict, by means of wireless telegraphy, and various other modern methods of signaling, knew that taking the battle as a whole, victory was assured. Two years ago to-day, I started on a series of journeys that during the period that has since elapsed have taken me to all of the five great continents of the world, and to some of the principal islands of the non-christian world. I come back to-night to say that taking the battle-fields as a whole, beyond question victory is assured, if the present onset be properly supported, and if the present great campaign be adequately sustained. But there must be paid a tremendous price if this present conflict in this time of times is to issue in an actual world-wide victory.

I need not pause to say that a part of the price must be a higher and truer statesmanship in the kingdom of Jesus Christ, a statesmanship characterized by comprehension of our task, comprehension of those to whom we go, comprehension of the times and the spirit of the age; a statesmanship characterized by comprehensiveness, in the sense that it will embrace the whole inhabited earth, in the sense that it will compass our entire generation, in the sense also that it comprehends the whole range of missionary purpose; statesmanlike also in that it shall avail itself of the prin-

ciples of strategy, as to seizing upon the places that dominate whole regions and nations, laying siege to the races which if overcome for Christ carry with them the reaching more readily of other races, the employment of those methods which, if used, accomplish at the same time larger and more far-reaching results, availing itself likewise of certain times when, if we press the advantage, we may do far more for the kingdom in a short period than in a long stretch of years that follow; a statesmanlike policy also in the sense that it coördinates the forces and prevents overlapping. Truly, statesmanlike must be the policy if we are to have this campaign result in victory.

Another part of the price which must be paid is the development of the marvelous resources of this Young Peoples' Missionary Movement which has assembled us, of the Student Volunteer Movement, and of the Laymen's Missionary Movement. To my mind, it is strikingly significant, and nothing less than highly providential that just as the doors of the entire non-christian world have swung ajar for the first time in the annals of Christianity, God has called into being these three great movements which are essential to each other, as likewise to the regular missionary agencies of the Church of Christ, if this task is to be accomplished.

Involved in this, the further price must be paid of projecting and carrying through with undiscourageable enthusiasm, nothing less than that policy outlined in our hearing this morning as to missionary education—which, by the way, was outlined with such solid strength that it is capable of sustaining a great structure. Surely, such a policy will command the following of all of our mission boards.

The price must also include a far larger offering of money than many have realized. This matter has not been as closely studied in the present day as it should have been. The whole giving of Protestant Christendom needs to be scaled up to a pitch commensurate with our unprecedented advantage on all the great battle-fields of the Church. Need I say that the price to be paid for the victory embraces an offering of life of such extent and quality as to startle the Christian Church and to afford to this age the most striking apologetic of the reality of our faith and its conquering power. After our hearts were stirred to the very center this morning, as they seldom if ever have been stirred, by that message from God, need I say that part of the price we pay must be a far more faithful wielding of the irresistible forces of the prayer kingdom?

It is futile, yea, worse than folly to think that without this, the very hiding of our power, we will conquer on the world-wide battlefield.

And then there is an additional price to be paid, on which we should fix our gaze fearlessly to-night, although it may cost a great deal. That price which shall issue in victory is nothing less than the yielding of ourselves to the absolute sway of Jesus Christ as Lord. This is real consecration, and it is mightier than statescraft. It transcends all strategy. It far surpasses all combinations of men and of movements. It alone gives outlet to such a missionary educational program as we had placed before us. And without an adequate outlet that program would be one of the most dangerous things to project on this continent. This likewise will give our money that power which makes it omnipotent, omnipresent, and eternal. This price will raise the offering of lives to the highest possible value, because it means nothing less than releasing through them the superhuman energies of the ascended Christ himself. Moreover, it is this which prompts us to a prayer life such as appealed to us this morning, makes that prayer life genuine, and causes it to issue in reality.

As I look about our great assemblage to-night and remind myself of those present, I say that any person here, unless willing to pay this price of yielding to the matchless sway of Jesus Christ, had better soon resign from any responsible relation to the foreign missionary enterprise, and I say that not without reflection. But we must not contemplate that alternative—certainly not in the case of any Christian. Still less in the case of a Christian who is sincerely ambitious to be genuine and to make his life count for the kingdom of Christ in these days of all days, when every life related to this enterprise should be counting hour by hour. There come times in every conflict when a certain position seems to be the key to the whole situation. The capture of that position makes certain the victory. You all remember that morning when there was flashed round the world and was reported in our dailies the intelligence of the capture of the 203 Meter Hill before Port Arthur. It did not take military critics to predict that in a short time the great citadel of Port Arthur must fall. I say to-night that the key to the position in the conquest of this world is not Mohammedanism. It is not the benighted tribes in the heart of Africa. It is not Hinduism. It is not the clutch of Confucianism. It is not the insweeping hordes of undesirable population to our own country.

It is not our great cities or our rural districts. What is the key position? The lives of the men and women in Christendom who are responsibly related to the missionary enterprise both in prominent and obscure positions or spheres of activity and influence. This includes all the delegates to this Convention.

If Christ wins on the battle-field of our hearts, we will sweep in triumph over all the battle-fields of the non-christian world whether at home or abroad. Let us, therefore, in this last solemn hour shut ourselves in with our own tumultuous hearts and the great Christ who only is able to subjugate them and to send us out with the peace, power, and contagious enthusiasm which issue in victory.

If a man is not a Christian, he may debate whether or not he will become a Christian; but having once become a Christian there is no longer room for discussion as to whether Jesus Christ shall dominate him. Jesus Christ is our Lord. That we are Christians is not sufficient. That we are Christians bent on the evangelization of the world is not sufficient. It is obligatory that we be under the sway of Jesus Christ as Lord, that we be consecrated Christians. This involves the absolute yielding unto God of the lives which hitherto we may have tried to direct and control. It means the voluntary offering of ourselves to God to do his will instead of our own.

We take the position to-night that Jesus Christ should dominate each delegate of this Convention. He should do so because of who he is. The battle will continue to be waged on both sides the Atlantic as to the Person of Jesus Christ; but the delegates here represent movements and societies which have sounded, and will continue to sound, no uncertain note with reference to the Deity of our Lord. The delegates of this Convention with Charles Lamb would stand were Shakespeare to enter the room; but we would kneel at the approach of Jesus Christ. Jesus Christ, the Perfect Pattern! Yes, and no Unitarian shall more strongly speak of the perfections of that wonderful character than ourselves. Jesus Christ our Savior! Yes; for we say to-night with conviction, not born of dogmatism, but with the knowledge each one of us has of the facts, that "neither is there any other name under heaven, . . . among men, wherein we must be saved." But Jesus Christ is likewise Lord. Yet one of the most alarming things is to find so many Christians who have accepted Christ as their Savior, but have not placed themselves under his sway as their Lord. They have tried, as Samuel Rutherford would say, to divide Jesus Christ into two parts. They have

gladly availed themselves of his saving power, but to render constant, steady, and heroic obedience to him, to work out their own salvation, to seek to follow in his steps, this, as Rutherford has quaintly said, is the stormy north side of Jesus Christ; and they fain would eschew or shift it. But Christ must have his rightful place. If he was what he claimed to be, and if he is what you and I believe him to be, let us be consistent and logical, and give him his rightful place as Lord. There is something inspiring about the fact that the many delegates of this Convention, though we have traveled from all parts of the United States and Canada, from Great Britain, and from many non-christian lands, though we have come out from under the sway of different earthly rulers and forms of government, are able reverently to-night to make the common confession: "I believe in Jesus Christ, his only Son our Lord."

"O Lord and Master of us all,
Whate'er our name or sign,
We own thy sway, we hear thy call,
We test our lives by thine!"

Jesus Christ should dominate us not only because of who he is, but also because of what he has done. By his death on the cross he loosed us from our sins. This cutting out of the sins of a man's life was the most wonderful miracle which Jesus Christ claimed to have performed. We may not understand why, we may not understand how, but that there is a necessary connection between the sufferings and death of Christ on the cross and emancipation from the power of sin and the washing away of sin stains there can be no question in the light of the accumulating experience of multitudes of conscientious men. In other words, we are not our own, but we are bought with a price. And that death on the cross gave Christ proprietary rights in each Christian in this hall. Therefore it is unfair and dishonest not to give him absolute sway over us. He has the right to us. Purchase gives title. Delivery gives possession. Christ has purchased us. Let us give him what he has purchased. Let us hand ourselves over to him. I say by what he has done he has a right to us; and it is an exceeding belittling of the sacrifice of Christ on the cross that it does not impel us to cast ourselves and all we have quickly at his feet, rather than letting it simply move us to reluctant and abridged and calculating gifts of parts of ourselves or of parts of what we have. Not so was it

with Zinzendorf. One day, walking along a village street, he went into a little church, and while lingering there had his attention arrested by a painting that set forth the sufferings on the cross of our Savior; and as his eyes were fixed upon that scene of suffering love he noticed this couplet below:

"All this I did for thee,
What hast thou done for me?"

He was melted. He was subjugated. He rose a changed man. He went out to live that wonderful life, and inaugurated the movement which has planted in all parts of the world the Moravian missions. Because of what Christ did, he has a right to dominate every one of us.

Likewise, because of what Christ's sway makes possible in the life of the Christian, he should dominate us. In order to guide us, in order to purify us, in order to transform us, in order to energize us,—yes, in order to use us, he must have the right of way with us. For I ask you, how can Jesus Christ guide a man who is not yielded to him? How can he purify a man who has not consciously put himself under his sway? Still more, how can he transform, how can he energize, and how can he wield? If we want to live lives of liberty, or power, we must be under the sway of that matchless hand. I fancy that the reason why here and there in this Conference there is a delegate who has been fighting a losing battle with his temptations, lies right here—that we have not yielded ourselves absolutely to Christ's sway. It is inconceivable that the Christ who conquered death should not lead you in easy triumph over any temptation, if you yield yourself to his irresistible power. In fact, all that we need is found in Christ and through him, if we yield ourselves to him. As St. Francis expressed it, "We renounce everything that we may better possess everything." Or as Nicholas Hermann said, "We give the all for the all."

One of the principal perils in this matter of consecration is that we do not make a practical thing of it. This is only tantamount to saying that we do not make our consecration actual and real. That is, we do not so order our lives as those should who say, Jesus Christ my Lord. We should not only say, Lord, Lord, but should also do the things which he says. Too often we make this matter of consecration something of the past or of the distant future. We hark back to some time in the past when with the best

light we had we did consecrate ourselves, and we dwell on that fact as contrasted with making a diligent effort day by day to bring ourselves under the sway of Christ. Or we look to some distant time; we vaguely think of a day when we will perform this great act, when we leave college perchance, or when we get out to India—then we will hand ourselves over to the mighty working and control of Christ. It will not do to limit consecration to the realm of discussion and theory. It must be translated into fact. The great mission of the Church is to translate the abstract into concrete. What Christ wants is a life of constant response to his commands and wishes. That is consecration!

Might we not examine ourselves in the quiet of this night before we go forth from this Convention? Might we not with great conscientiousness forget those next to us, whom we are touching; remember there is One nearer than hands or feet, and expose ourselves to the scrutiny of the pure and sympathizing eye of Christ? Let him search us. If we detect any part of ourselves or of our possessions which has not been yielded to his sway, let there be a practical, prompt, and glad yielding to his sovereignty.

Wherein should Christ dominate us? Certainly in our bodies. The body should be allowed to do nothing which is inconsistent with its being the abode of Christ's Spirit. How this conception should revolutionize habits! We should present these bodies a living sacrifice, not half alive. We should not come with jaded nerves to render service to our Lord. We are to be careful of our health, yet not too careful—that is, not be selfish. I do not forget that while we should not burn the candle at both ends, the candle melts away if it gives out light. It would be unfair in a Convention like this not to remind delegates that the price not a few of us will pay if we accomplish the desires of our Savior will be the price of our lives. It has always been so; it always will be so. It is well that our consecration should include it, that this matter should be settled. At what a cost the kingdom is won! But how gladly should we pay it if it be in the way of his appointment. Are you willing, if it comes in the path of God's appointment, to lay down your life in inland China, or by one of the great lakes in Africa, or on the plains of India?

This mastery of Christ's includes not only our bodies, but likewise the use of our time. I sometimes think that our time is the most potent talent we possess. Yet I wonder how many of us have the habit month by month, if not oftener, of remorselessly exam-

ining ourselves with reference to the use of this talent of time. Are we making the best use of it? Or are there spaces of time that are frittered away, and worse, it may be, in face of a crisis like that presented to us in the world to-day. How much some day we will wish we had utilized our time better. Little by little your life is drifting away. May God help you to make it a sacrificial offering! Who can measure the possibilities even of minutes which are dominated by the ascended Christ? The value of our actions and of our silent influence at a given time depends upon the degree of our union with Christ at that time. How this should change the use of time.

Then Christ should dominate not only the body and time but our money as well. Our money is so much of ourselves or so much of somebody else. That is, it is stored up personality. It has power greatly to multiply man's opportunities, influence, and fruitfulness. We might solve all the financial problems of foreign missions if a sufficient number of Christians would acknowledge the Lordship of Jesus Christ over their money. We are trustees, and in no sense sole proprietors. We are trustees not simply of a tenth but of all we possess. Christ cannot be called the Lord of a man's life, if he is not at the same time Lord of his substance.

I am alarmed by the signs I find on both sides of the Atlantic, not only among the very wealthy, but even among some who would not be called wealthy, of growing luxury and self-indulgence. The only thing that will meet the situation is a heroic call to self-denial. There is no real giving that does not carry with it the giving of self. I think of the Haystack Band of Williams College, with whose consecration began the modern missionary movement of the North American continent. Those students fasted two times each week and gave freely out of their poverty. Their lives of self-sacrifice gave them world-conquering power. Think of William Burns, whose path I discovered in China was a blaze of light. Before he left Scotland, as well as while he was in China, he riveted upon himself the habit of self-denial, so that he consecrated all his substance to the works of Christ. The life of David Hill should also be kept in memory in a Convention like this. How carefully he scrutinized every expenditure. How jealously he used the wealth he inherited for the progress of the kingdom. How simply he lived as to clothing, rooms, and social habits. I find one question in his daily act of self-examination was this: "What acts of self-denial can I do to-day?" Remember also Raymond Lull, who, when he heard the

call of Christ, settled this matter once for all. He sold his property, which was not inconsiderable, and gave it to the poor, simply keeping a small allowance for his wife and children. He made his dedication to the Lord Jesus Christ: "To thee, Lord God, do I offer myself, my wife, and my children, and all that I possess, that I, myself, and my children, may be thy humble slaves." I do not wonder that his life came with tremendous power against the Mohammedan world. The call to consecration is a call to self-denial. What is self-denial to you and me to-day may not be to-morrow. Let us not dream of great acts of self-denial which we will perform at some future time; but rather let us by constantly-reiterated choices between self-indulgence and self-denial, live lives of self-denial.

Let us, moreover, give Christ the dominance or mastery of our thoughts. The really consecrated Christian is one whose every thought has been brought into captivity to the marvelous obedience of Jesus Christ. That is only other language for saying that a man has the mind of Christ. Can you imagine the mind of Christ entertaining thoughts like these: Envious thoughts or jealous thoughts! Jesus Christ as Lord. Selfish thoughts! Jesus Christ as Lord. Impure or unclean imaginations! Jesus Christ as Lord. Uncharitable judgments and unkind feelings concerning others! Jesus Christ as Lord. Certainly not.

Let us be thoroughgoing at this point. It may mark the difference between a life of mediocrity and a life of holiness. No price is too great to pay to cut out from our mental habits any of these tendencies which do not end in God. And surely I need only to state that the dominance of Christ involves the mastery of the will. That carries with it the control of our aims, our ambitions, and our choices. Yes, consecration is a comprehensive thing. Jesus Christ moves among us and asks for all. He wants all. I say it reverently, and hope it does not jar against you, that we cannot be consecrated in water-tight compartments; that is, we cannot say, Lord, be Master of my mind, but let me do as I wish with my body. We cannot say, Lord, be Master of my money; but let me settle the question of my life-work. No, Christ will not be played with. He is neither Lord of all, as has often been said, or not Lord at all. He wants us undivided; and we will be dealing with the fringes of this subject to-night if we allow the question to linger in any mind that any mere gifts of time, money, influence, nervous energy, thoughts, and will compass the subject. Christ wants the entire personality,

in all its relationship, through all time. He wants us not only for all time, but at all times. I like to think of consecration not so much as a great act at the beginning (it is that); but likewise a series of acts, a multiplying series of acts from year to year. Christ wants not only a surrendered will. He wants much more, a willing self-surrender, that is a course of life. True consecration is thoroughgoing. McCheyne, who lived the life of consecration if any one ever did, said, "I ought statedly and solemnly to give my heart to God." Henry Martyn, whose life could be summed up as a remorseless denial of self, time and time again dedicated himself in language like this: "Once more would I resign this body and soul to the blessed disposal of his holy will." And Thomas à Kempis, that voice that came up from close association with Christ, one day put the question and answered it: "How often must I perform this act of solemn resignation, and in what circumstances is this self thus to be relinquished? . . . Always, yea, every hour, as well in small things as in great." This takes us to the heart of the very deepest lesson of life.

Our consecration extends to all places. Surely consecration carries with it that we are at the disposal of Christ wherever we are. Yet a friend of mine said, "Anywhere, O Christ, save to China." But it turned out that God sent him to China. Are you ready to go to India? Remember also that it is consecration to God, and not to a field, not to an occupation. How much better to surrender to our loving Father than to struggle to get to India, or to struggle to stay at home against a reluctant will. Grace is abundantly given for a special act if we have performed the comprehensive act of saying that in everything we will yield to his sway.

This matter of consecration is no light thing. It is a summons of our ascended Lord to each one of us to go with Christ to Gethsemane, and if need be to Calvary. I once stated that we needed 40,000 missionaries to evangelize the world. I want to say to-night that it is not necessary to have 40,000 missionaries. One thing is necessary, and that is that every worker who presses to the front, and every Christian who stays at home, be a Christ-conductor. Much is said in every Convention about the greatest need; but are we not agreed that the one great need is that more of Christ be released? And how is more of Christ to be released? Is it not invariably through unhindered, open, and pure human channels? We recall to-night the words which Moody heard in Britain forty years ago, words which moved him as no other words he ever heard, words

which transformed his life. A humble Christian said in his hearing: "The world has yet to see what God will do for and through the man who is wholly consecrated to him." "A man," thought Mr. Moody, "not a great man, not a rich man, not an eloquent man, a man. I am a man. It lies with the man whether or not he will or will not make the entire consecration." That is the startling conception in the Old Testament which represents God as looking up and down the earth to find here and there a man whose heart is right, so that he can show himself strong toward that man. Yes. Christ moves among us in this Convention to clothe himself with men and women. I repeat it: he desires to clothe himself with men and women in this Conference; and what will not take place in the fields we represent if we let him do so? God grant that none of us may sink down into a life of mediocrity when it is possible for us to rise in newness of life, and henceforth to show forth his excellencies and to manifest his power. May our loving Lord, before whom all idols must fall, actually conquer us, actually subject us! May the constraining memories of his cross, and the love wherewith he hath loved each one of us, lead us at this hour to hand ourselves over to Christ wholly, irrevocably, and gladly, henceforth to do his will and not our own!

DENOMINATIONAL MEETINGS

CANADIAN BAPTIST DELEGATES

THE REV. J. G. BROWN, CHAIRMAN

Secretary Baptist Foreign Mission Board

Every one present was enthusiastic over the Convention, and ways and means were discussed with a view to imparting to others some of the information and inspiration received by those in attendance at the meetings. The task of writing up the Convention for the denominational press, such as the *Canadian Baptist*, the *Maritime Baptist*, the *Western Outlook*, the *Canadian Missionary Link*, the *Visitor*, *Tidings*, the *Bulletin*, and the *McMaster University Monthly*, was assigned to the different delegates. Arrangements were made to hold a large number of echo meetings in churches and young people's societies and pledges taken for co-operation in securing a strong delegation to the summer conference of the Movement at Whitby, Ontario, in July. Some 250 copies of the report of the Convention as printed in the daily press are to be distributed among pastors and other important leaders in Church work, and more strenuous efforts made to press the organization of mission study classes and the circulation of literature of the Movement. Altogether a very profitable hour was spent.

FREE BAPTIST DELEGATES

MR. HARRY S. MYERS, CHAIRMAN

Assistant Corresponding Secretary General Conference of Free Baptists

The meeting was opened with prayer by Professor D. B. Reed, Dean of the Theological Department of Hillsdale College, Hillsdale, Michigan. After mutual introductions, Mr. Harry S. Myers made a statement regarding the educational campaign of the denomination in mission work, covering the points of mission

study, missionary reading, missionary meetings, and then spoke of the need of men and money in denominational home and foreign mission work at the present time.

Quotations from the report of the home and foreign mission committees at the last General Conference were made regarding the need of the work. After a half hour of discussion on what the delegates might do to secure the needed men and money, prayer was offered and the meeting adjourned to unite with the other Baptists.

NORTHERN BAPTIST DELEGATES

THE REV. JOHN M. MOORE, CHAIRMAN

Secretary Young People's Forward Movement of The 'American Baptist Missionary Union and The American Baptist Home Mission Society

After introductory remarks by the Chairman greetings were brought in behalf of the several societies as follows:

AMERICAN BAPTIST MISSIONARY UNION

THE REV. FRED P. HAGGARD

AMERICAN BAPTIST HOME MISSION SOCIETY

THE REV. HOWARD B. GROSE

AMERICAN BAPTIST PUBLICATION SOCIETY

THE REV. R. G. SEYMOUR

WOMAN'S BAPTIST FOREIGN MISSIONARY SOCIETY

MISS JULIA H. WRIGHT

WOMAN'S BAPTIST FOREIGN MISSIONARY SOCIETY OF THE WEST

MISS CARRIE E. PERBINE

WOMEN'S BAPTIST HOME MISSION SOCIETY

MRS. JOHN NUVEEN

WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY

MRS. M. C. REYNOLDS

WORK OF THE FORWARD MOVEMENT

THE REV. JOHN M. MOORE

'After this very helpful and inspirational hour that we have spent together, receiving the greetings and hearing of the work and the needs of our missionary societies, we are ready to talk about the things that we can do to secure a generation of Baptist people that will enter these open doors and help take this world for Jesus Christ. And I want to tell you, in just as brief a time as possible, of the work of the Young People's Forward Movement, which, as I have already said, is the connecting link between the Young People's Missionary Movement and the churches and Sunday-schools and young peoples societies of our denomination.

MISSION STUDY

The first thing we have emphasized in the work of the Movement has been mission study. You all know what a mission study class is,—a little group of people who sit down for a course of eight weeks with one of these admirable text-books to study seriously the great problems and needs of the missionary enterprise at home and abroad. We have this year perhaps 600 mission study classes enrolled, but we should have at least 500 more as a result of the impetus given by this great Convention. We are prepared to send suggestions to leaders of mission study classes and in many ways help you to cultivate a group of young people in your own church or Sunday-school or young people's organization.

One of the problems we have been studying during the year is the problem of following up the mission study class. We have felt that it is absolutely necessary that we find a way by which to link these lives that have become interested in the world's evangelization, to the great agencies of our denomination through which we are seeking to bring the gospel to all peoples. There are two features of our work that have been adopted as a help in following up mission study.

THE FORWARD LEAGUE

The Forward League is not a new organization, it has no meetings, it has no officers, it has no dues, it is simply an enrolment of Baptist young people whose eyes have been opened to the world's needs, whose ears have been opened to the Lord's call, and who are

ready, whether they may be missionaries or not, to commit their lives definitely to the work of the world's evangelization. The Student Volunteer Movement has been a blessing to many in enabling them to commit their lives to the work for which Jesus Christ gave himself, but there are many of us who cannot be foreign missionaries nor home missionaries. Here is the declaration of purpose that you can sign, and I should like, when I reach my office in Boston, to find 500 of these cards that have been signed by young people in this meeting this afternoon.

"I purpose definitely, as God shall enable me, to do what I can to hasten the evangelization of all peoples. To this end I will study missions, will endeavor to be a faithful steward of Jesus Christ in the use of my time and money, will seek some definite form of missionary service, will try to interest others in missions and will give myself to earnest and persistent prayer for the coming of the kingdom of God."

Without urging Baptist young people to sign this declaration of purpose, we have an enrolment of not less than 800, and they are well distributed in our churches from Maine to California. What will it mean when 8,000 shall have committed their lives to the missionary enterprise in this definite way, to work in the homeland with the same earnestness and devotion as the missionaries who are working so sacrificially and so heroically on the field. On the card you will find these words from the Third Epistle of John, which we have taken for our inspiration, "For the sake of the Name they went forth... We therefore ought... to be fellow-workers for the truth". And this Movement that is taking hold of the young life of this generation has for its high ideal and aim the enlistment and development of a great army of "fellow-workers for the truth."

A STREAM OF MONEY

We have another plan for following up the mission study class and securing definite, practical results. In the beginning of our work we did nothing about money, we said nothing about money. It has been strictly an educational movement, but we are coming to realize that education is not complete that does not lead to practical expression on the part of those whose minds and hearts have



MISSIONARY PROGRAMS
SERIES TWO FOR SUNDAY SCHOOLS
— AND JUNIOR SOCIETIES —

been stirred, so the Young People's Forward Movement is presenting a plan for securing regular, systematic giving to missions. There are many young people who have studied missions or who have not studied missions who want to set apart regularly and systematically something for the great world-wide work of the kingdom. This new plan, announced for the first time this afternoon, is called, "A Stream of Money for Missions".

The flow of money into the missionary treasuries is intermittent—and scant. It ought to be constant—and abundant. The way to secure a steady stream of money for missions is suggested in 1 Cor. xvi. 2: "Upon the first day of the week let each one of you lay by him in store, as he may prosper, that no collections be made when I come."

When our churches generally adopt this sensible, Scriptural, successful, apostolic plan and pursue it earnestly the financial problem in missions will be solved. In any church, individual members may employ it, adapting it to the existing system in their church.

Thousands of Baptist young people will study missions this year. This ought to mean more money for missions immediately. An average of even ten cents a week from these would mean a stream of money sufficient to pay all the expenses of our West China Mission, with its four stations and eighteen missionaries, and to support the entire missionary force of Northern Baptists in Cuba.

The Young People's Forward Movement desires to help Baptist young people who are studying missions—and those who are not—to link their lives by a golden chain to the missionary enterprise, and, therefore, proposes a campaign to secure this stream of money for missions. Only let it be understood—it will bear repeating—nothing proposed shall be in conflict with the system of missionary finance in any local church.

Note these principles:

Offerings for missions shall be "laid by" weekly.

They shall be distributed from time to time according to the wish of the giver.

They shall be forwarded to the missionary societies in connection with the regular offerings of the church. Baptist young people can easily increase these offerings by a thousand dollars a week.

Leaders of mission study classes and officers of young people's societies will be supplied with folders describing fully the details of this plan.

THE BAPTIST FORWARD MOVEMENT FOR MISSIONARY EDUCATION

We come now to what is by far the most interesting and the most important announcement of this afternoon. One of the most significant actions in the history of our missionary societies has just been taken, which it is my pleasure to tell you about to-day.

The Young People's Forward Movement of the American Baptist Missionary Union and the American Baptist Home Mission Society was inaugurated on January 1, 1907. It grew out of the recent remarkable development of interest in mission study which has been fostered and promoted so effectively during the last five years among young people of all denominations by the Young People's Missionary Movement. Coöperation in promoting the study of home and foreign missions has been found so natural and so sensible that it has seemed wise to enlarge the field of coöperation. The Young People's Forward Movement will, therefore, be succeeded on April 1, 1908, by the Baptist Forward Movement for Missionary Education. The new Movement will represent all the missionary societies of Northern Baptists.

The American Baptist Missionary Union
 The American Baptist Home Mission Society
 The American Baptist Publication Society
 The Woman's Baptist Foreign Missionary Society
 The Woman's Baptist Foreign Missionary Society of the West
 The Women's Baptist Home Mission Society
 The Woman's American Baptist Home Mission Society

Not only has the sphere of coöperation been thus enlarged, but the field of activity of the Forward Movement has likewise been greatly extended. Heretofore its work has been confined largely to the formation of study classes in connection with young people's organizations. The field of activity for the new Movement includes:

Sunday Schools
 Young People's Societies
 Young Women's Missionary Organizations
 Mission Bands
 Institutions of Learning

In other words, this Movement stands for a unified and aggressive effort of the home and foreign missionary societies of Northern Baptists to capture the rising generation for the missionary enterprise, laying hold of the boys and girls and young people at the responsive period of their lives, and thus securing missionary churches for the enlarged and enlarging opportunities and responsibilities of the immediate future.

Its aim, concretely stated, is the promotion of missionary education among Baptist young people, to the end that the missionary enterprise may receive more generous offerings of life and money.

The control of the Movement, subject to the Boards of the constituent societies, is vested in a committee of eleven persons, representing all of the societies.

Its work will include at least six lines of activity:

1. The suggestion and collation of material for mission study.
2. The promotion of the circulation of this material.
3. The missionary cultivation of the leaders, officers, and teachers of Sunday-schools and of young people's organizations.
4. The development of systematic, generous giving to missions, in Sunday-schools and among young people generally.
5. The promotion of prayer for missions.
6. The promotion among student bodies of mission study, giving, and service.

No meeting of the committee has yet been held and it is, therefore, impossible to outline the method of procedure. It will, of course, take time to prepare an adequate literature and secure its circulation. Much material is already available, however, and as rapidly as possible the committee will provide courses of mission study for all grades, will develop methods of systematic giving for Sunday-schools and young people's societies, and inaugurate an aggressive campaign among Baptist students in academies, colleges, universities, and theological seminaries. Mission study courses for juniors and for young people are already available. Material for the monthly missionary meeting is provided by the Conquest Missionary Course of the Baptist Young People's Union of America.

RESOLUTIONS

At the close of the meeting a committee on resolutions presented the following, which were unanimously adopted:

1. *Resolved*, That we heartily commend the aims and methods

of the Young People's Missionary Movement as set forth in this Convention.

2. *Resolved*, That we express our supreme joy at the co-operative effort of our denominational societies as set forth in the Baptist Forward Movement for Missionary Education and that we urge the churches to support the movement heartily.

3. *Resolved*, That we commend the suggestion that every pastor preach on young people and missions on one of the last two Sundays in March, this sermon to be followed by the formation of study classes and the enlistment of young people in systematic giving for missions.

4. *Resolved*, That we endeavor to form five hundred new classes during the spring months, and that all present pledge ourselves to this end.

5. *Resolved*, That we recognize in the Forward League large possibilities for the future of our work, and that we ask pastors and workers to talk and urge enrolment in the league.

6. *Resolved*, That we recommend that the Baptist Young People's Union of America coöperate with the Baptist Forward Movement for Missionary Education.

SOUTHERN BAPTIST DELEGATES

THE REV. T. B. RAY, CHAIRMAN

Educational Secretary Foreign Mission Board

The Southern Baptist denominational rally was a very enthusiastic meeting. There were not so many present as at many of the other rallies, but some very effective planning was done with reference to future work. There were no formal speeches. The conference method was pursued. Topics such as "How to Follow up the Convention", "What We can do toward Organizing Mission Study Classes", "How may We help Create Interest in Mission Study" and the Southern Conference to be held at Asheville, North Carolina, July 3-12, were discussed. After two hours spent in this conference, the meeting adjourned to unite with the Union Baptist meeting which was held in the main auditorium of the same church.

BAPTIST UNION MEETING

CANADIAN BAPTISTS, FREE BAPTISTS, NORTHERN BAPTISTS, AND
SOUTHERN BAPTISTS

THE REV. J. G. BROWN, CHAIRMAN

*Secretary Foreign Mission Board of the Baptist Convention of
Ontario and Quebec*

MISSIONS IN THE YOUNG PEOPLE'S SOCIETY

THE REV. GEORGE T. WEBB

General Secretary Baptist Young People's Union of America

The Young People's Society that does not give the first place to missionary education does not deserve the name of Christian. It is a matter of great delight to know that the young people's societies in our Baptist churches from East to West are profoundly interested in this missionary problem, and are addressing themselves very earnestly to the question of missionary education.

As we stated a moment ago, the Baptist Young People's Union, when it started seventeen years ago, had in mind the question of missionary education. It took some time to launch the enterprise, but when it was started, a comprehensive scheme of missionary education was presented, covering the entire field of missionary service in the hands of Canadian Baptists, Northern Baptists, and Southern Baptists. There were twelve lessons prepared for each year, and with more or less vigor and energy this work was pressed. In some sections of the country it had a large place, in others it had less, but the whole country was blessed by this work.

A gentleman said to me a little while ago, "If I have been able to accomplish anything in the church to which I belong and in the denomination with which I am affiliated (and he is a Baptist), I owe it under God to the Baptist Young People's Union. It has been worth more than any other one agency." That man has recently given himself wholly to the work of the Laymen's Missionary Movement, to press that work to the greatest possible success.

This is one of the results, which could be duplicated scores of times all over the country, of the early educational work of the young people.

I want to pass over the years, without attempting a critical survey, and call your attention to the newer developments in the direction of missionary education. A year ago or so the mission boards held a conference with the Baptist Young People's Union with a view to making missionary education within our ranks more effective than ever before. It was therefore decided, the societies on one side agreeing and the Union on the other side agreeing (this was not accepted by all the boards of the country, but so far as they felt inclined), that the Union should continue its Conquest Missionary Course as material for the monthly missionary meeting and that the missionary boards and societies, on the other side, should project a broad course of mission study through mission study classes, each being complementary to the other,—the conquest missionary meeting doing a first work with the mass of the young people, and the mission study class coming in with those who had a deeper interest, to enlist them in mission study and carry them forward to a clearer knowledge.

This is the status of our work. The Baptist boards and the Baptist Young People's Union coöperate in this scheme of missionary education, and it is desired by Mr. Moore, Secretary of the Young People's Forward Movement, by Mr. Ray in the South, by Mr. Brown in Canada, and by the officers of the Baptist Young People's Union of America that this shall be clearly understood.

At a conference held to-day by some young people one of the ladies said, "We have our teacher, we have our training, now our need is to have the classes." That is the situation to which we have come. By the summer institutes and assemblies, by the study institutes held here and there young people have been trained to take charge of these classes. There are not enough yet,—we need more in every city. We need some in cities not yet touched. But to a certain degree this has been accomplished. We are not satisfied,—we cannot be satisfied with that. Until every one of these trained teachers has around him a group of young people who want to know, we have not reached the ideal, which is every teacher trained for mission study class work, and every trained teacher supplied with an organized band of young people. Where will they come from? In our churches there is an indifference to this great question which is a grief to the heart, but the interested, organized company of young people who come to study missions out of your meetings held month by month, out of your young people's society, give the young people not interested a view, a touch of this great

work and they will want to know more of it, and thus the missionary meeting will fill the mission study classes year by year.

On the other hand, when you have interested the mass of young people in your monthly missionary meetings, how can they go forward to greater knowledge and power? The mission study class will meet the opening eyes and hungry hearts of these, and give them the fuller instruction that they require. The conquest monthly missionary meeting is a failure unless it goes forward and finds its fruition in the mission study class. And the mission study class is a failure unless there is somewhere an agency which will grip the opening mind and turn the thought to that of responsibility in regard to missionary opportunity. Each is essential to the other. They must coöperate to move forward, and they are doing so to our great joy, anticipating the day when our churches will be filled with an organized membership who know concerning missions and are ready to act.

THE SUNDAY SCHOOL AND MISSIONS

MR. L. P. LEAVELL

Field Secretary Sunday School Board of the Southern Baptist Convention

We were all greatly impressed the other afternoon, when Mr. Hartshorn, Chairman of the Executive Committee of the International Sunday School Association, asked how many people attending this Convention were connected definitely with Sunday-school work. I wonder if it was your experience, as it was mine, that you did not see five people that were not standing,—which meant that the great missionary forces of this world are identified with the Sunday-schools, and that the place, after all, where a vast amount of missionary education must be done is in the Sunday-school.

Let me emphasize the Sunday-school possibility in this great work of winning the world for Jesus Christ. That educational exhibit has been worth many times the price of the trip here. If after we have walked through that exhibit and gone back to it, and gone back to it again and again, if, after that, we can't teach missions in our Sunday-schools, surely it is time we were learning how to teach.

There are four or five things definitely set forth in that exhibit that we can do when we get home.

1. First, let us consider the possibility of the superintendent. There is material there for the special missionary programs to be carried out in the Sunday-school. It is so arranged that any superintendent can use it; he can have it in his hands, and you can put it in his way. If he has no vision of the possibility of such things, put in his hands that booklet of programs. These missionary programs are to be carried out in the opening and closing service of the Sunday-school; they are so arranged that the various classes and departments of the school coöperate in carrying them out. They are not to displace the teaching of the lessons.

See to it that in your Sunday-school from this time on there is a definite plan for a definite number of real missionary programs,—programs that catch the people's eye, that press home upon them definite needs by giving definite facts. Don't exhort, give facts, when people *know*,—they will feel.

2. See that you who are teachers fix in the lives and hearts of Sunday-school scholars the first stone of the foundation for missionary work. Before there is a young people's society in your church there are boys and girls in your Sunday-school, and what that society is will depend on what you prepare it to be through the work in the Sunday-school.

Have a definite course of supplemental work. Much of this will be memory work. You know the relation of the supplemental work to the Sunday-school lesson system. You know how much time is to be given to the supplemental work; so, in the time when the memory is plastic, see to it that there is laid deep down the foundation of missionary interest and knowledge. Drill on the missionary passages and verses; point out missionary prophecies; dwell on missionary characters and their achievements. See to it that you, as a Sunday-school worker, are doing your part—and it will be a very valuable part—and will influence largely the boys and girls who pass through your hands.

3. The next thing is a definite plan of giving,—training in giving. Plan with your superintendent to have a definite policy for your school, having each class coöperate. Let each class understand for what purpose the money is given. A child came to the teacher and said, "I am sorry that I forgot my penny,—but I hope you'll give me a paper just the same." This child thought that the money it brought paid for the paper it received, and wanted to get

the paper anyway, although it forgot the money! The teacher of the child went to the superintendent and said, "This thing must be stopped." It was stopped. In that Sunday-school, now, all the money given is used for missionary objects; the Sunday-school is supported out of the church treasury. But the point is this: you as a teacher can see to it that so far as your class is concerned, the thing is done as it should be. Let the students know why they give and where it goes. For this purpose use such leaflets as, "What Can a Dollar Do?" and, "What Can a Dime Do?"

4. If you teach young men and women, you see at once the possibility of an organized class as related to the mission study class. I wish there had been in the Convention at least an hour of discussion of the mission study class, going over it in detail. Let each one get the literature and find out what a mission study class is and how to make it go. You as the teacher will be the best one to lead your class into the study of one or two, if possible, of these helpful study courses.

5. I wonder if you lingered long in the aisle of the exhibit where that great result of manual work is set forth. If not, see to it that you do see what some teachers have done by way of definite teaching to boys and girls. There is no "hit or miss" business about it,—you either teach or you don't; that's all, and the test of your teaching is what sticks. If it sticks the student can express it—and you get the expression. Otherwise you don't know that you have taught. The echo shows just how far your voice has reached. Impression must result in expression. This manual work is the finest "echo," in teaching that we have yet discovered. Learn it.

Linger in that exhibit noting the various forms of manual work; see how it is graded, beginning with the simpler forms by the children and going on to the more elaborate and artistic work of youths. See how little folks have gathered post-cards on Japan; have written the Ten Commandments on two tables of wood; have gathered and mounted pictures of home life among children of all nations. See how boys and girls have written the story and beautifully illustrated the lives of missionaries, how they have made books, filled with information, on all mission lands. And note the splendid information, gathered and illustrated, showing the foreign problems in America; the city mission work, and the work among the American Indians, and on the frontier. By such plans as these, the Sunday-school teacher will be able to fix in the lives of boys

and girls a great wealth of missionary instruction, firing the heroic in their natures, and providing them with entertainment for many an hour.

Surely, many a pastor and superintendent attending the Convention will use to fine advantage the stereopticon and slides, with many a film of moving pictures.

The great forward stride that must be made in missions, must be made in the Sunday-schools, possibly, more largely than in any other department of the Church. We can take the world for Christ in one generation, but we must train the generation that is to do the taking. Raw recruits will fail; the "Old Guard" or the "Tenth Legion" are necessary. So, wherever we are, as superintendent, officer, or teacher, we may have a vital part in training the generation that shall take the world for our Christ.

SOME FUNDAMENTAL PRINCIPLES

THE REV. EMORY W. HUNT

President Denison University

There are a few fundamental principles that have been so clearly enunciated in this Convention, that everybody has heard over and over again, but it may be well for us to bring together a cluster of them and when we receive the first chill after we get home, go into the closet and have our talk with God, then get out that page in our note-book where these great structural facts are written and get back to our inspiration,—for depend upon it, friends, no emotion is real, no emotion will endure which is not founded upon truth and upon a truth that will bear investigation,—after we have gotten away from the Convention and are all alone facing our own responsibility and our own work. Here are some of the structural things which I have caught in the spirit and teaching of this meeting and which, it seems to me, we ought to hold. We know them all but I am mentioning these which we will need by and by when we are getting into this characteristic experience.

One of them is this, that missions, after all, belong to the essence of Christianity. Put it down in your note-book like that, expand it, hold it up in contrast with the view that is held in so many of our churches, that missions is a sort of a higher degree of

the Church life which we may take or not, just as we please; that there are Christians and then missionary Christians, and that we do not have to be this higher sort of type unless we want to. This principle which has been enunciated here and over and over again is a flat denial of that proposition. One or the other is true, not both, not both. If missions belong to the essence of Christianity, then as Dr. Gordon phrased it years ago, "The non-missionary Christian is going to be a missing Christian when things are summed up by and by." Now we all know too well the attitude of our churches at home. I talked the other night with a pastor who has recently gone to a new field, and I was not surprised at his anxiety. They had a beautiful plant and modern, most-churchly building, splendid provision for Sunday-school work and for the social classes of the church,—and regular contributions were made for missions. The pastor was not expected to preach on the subject. The contribution of that church this last year was something like \$25 for foreign missions; and when, in view of the needs that have developed in our great societies this winter, he was distressed with what his church had done and went before the deacons and trustees to get permission to present the great combined causes to the people with special appeal and give them an opportunity to make a special offering, it was granted. They did not like to deny the new pastor what he had his heart set upon, but gave him permission with that grudging spirit which you understand so well and which is but a manifestation of that stolid indifference that is really more discouraging than the open opposition of the old antission days. I have some respect for the Baptist church (not much, but some) that says it believes in the principle that "if the Lord is going to convert the heathen, he will do it, young man, without your help and mine," but for the Baptist church that wants the name of being missionary and that shies at a special missionary plea or a special opportunity to give, well, friends it may be part Christian but the Lord only knows where to draw the line in some of these cases. I am glad the responsibility does not lie with me, but this principle I have no doubt about, that missions belong to the very essence of Christianity, and that when we ask ourselves, "What is a Christian for?", "What is a church for?", and answer the question by practically saying that it is for the salvation of us, of our children, our family, and the city in which we live,—that is not Christian, we know it is not. No

matter what we say; as Dr. Barnes enunciated the principle for us last night, any theory we propound about these things that is not backed up by benevolence and beneficence is not worth mentioning.

The very essence of Christianity is missions, and the next thing I would suggest to put down to look at is, that the missionary spirit is necessary to the understanding of your Bible. From the time Abraham left his own land and went out to another country which God would give to him, down to the close of the canon, it is a missionary book. I tell you, you cannot understand Paul's Epistles to the Corinthians, except as you remember that these letters were produced in a missionary atmosphere. You cannot fit them to the atmosphere of a strong established church. These writings were not produced for such an organization, and the characteristic atmosphere that pervades the New Testament is the atmosphere of the mission field, rather than that of the established church. The whole New Testament, for that matter, is the product of the missionary spirit, placing upon record for those who were farther off and who were not acquainted with these things in their beginnings, the great structural truths of Christianity. The Bible itself can be understood only from the missionary point of view.

And the next thing for our encouragement is, that these things are becoming so obvious to our people that our churches are coming to take the missionary enterprise seriously. Here and there have been individuals who have taken it seriously from the beginning. The time has come when we take it for granted that the church as a church is interested in missions. When the time has come that we may assume that all the Baptist churches will be seriously interested in missions,—that is a tremendous thing, and it is a new thing. It is not quite here yet, but it is near and coming fast; and the only reason why the new organization for our churches has not come sooner is because our churches were not ready for such things. But if the time has come, as we believe it has, when our churches are taking the great missionary enterprise seriously as their business, which must be promoted, it is a new and wonderful thing, and I believe the time has come. We are realizing what a tremendously great business this thing is in which we are engaged. Big business, comprehensive aggregations of capital and organization of forces, how our time has been impressed by the tremendous commercial and industrial forces which have been organized! But when we stop to think that the biggest business on this earth to-day is

the enterprise of Christian missions on the firing line,—the skirmish line of the kingdom of God, war and business belonging together in it,—we have realized that it is a business for men that is worthy of the strong, resolute, businesslike brain and heart of man. It is a big business in which we are engaged, and if we could only go back to our homes and open the minds of some of our people just a little way, give them a little glimpse into this tremendous enterprise, what a great thing it would be.

Then, as we do that, it seems to me very important that we should exalt the one supreme Personality in it all. We know who he is. It is not “my church”, it is not “my society”, it is not “my secretary”, it is not “my denomination”. I believe what Dr. Seymour says, and he believes what I am saying now, that we do not care anything about a thing being Baptist, any of us, except as it represents Jesus Christ, who is Lord of all, in all, and over all. You and I cannot be content, should we engage in this missionary business for any smaller reason than that it represents him who is King of kings and Lord of lords. And what we want is not that China shall be called Baptist by and by, but that Jesus Christ should be exalted there, and come into his own there, and be recognized there, as we recognize him as Lord and King. And yet, I do have an ambition for our churches in this connection. I do love anything that has a right to that name, “Baptist”. I love the name and its associations. I believe in this fundamental principle of the individual’s direct responsibility to a spiritual King, and I do believe in following his word in determining how we ought to serve him, and I do believe that our characteristic Baptist principles are best adapted to winning the world for Jesus Christ, because we are emphasizing and exalting nothing accidental, we are going to these strange lands making no question as to the shape of the vessel in which we carry the water of life, but putting the emphasis on these eternal and changeless things, spiritual character and spiritual life direct from God himself. It is our part to maintain this primacy in effectiveness in carrying the gospel to the whole world. I would like to see the time come when we can comfort each other with the assurance that our churches are doing at least as much, man for man, woman for woman, and child for child, in the extension of the kingdom of God around this earth as any other body of Christians. This is the concern. We know it is not true to-day. At any rate, we need not stop to compare. We know our folks at

home are not doing what they might do, what they ought to be doing, and we have a closer home interest in it even than that.

Foreign missions and home missions are united more closely than we have been thinking, perhaps. Do you know what is the greatest hindrance to the progress of the Church at home? It is because the multitude outside the Church do not take it seriously and do not believe we take it seriously either. The divinity of Christ is a dead issue. We cannot get the people excited about it any more. They never will fight about it again. They are saying that it is settled; for if there was ever such a being as Jesus Christ, then he must be so much above any man we know anything about, and the world is not interested in the hair-splitting theological definition any more. The question of the divinity of the Christian life is not settled, and whether there is anything in this matter of personal religion and power from on high is not settled. Do you know how it is going to be settled? In a very practical way,—by watching us. There is nothing in this world that impresses this age like giving money. The world stands off and looks on and sees the Christian Church made up of what they call hard-headed business men and sensible people, sees them actually going without things, going without things for the sake of saving somebody they cannot see. When they see this they say, "These people believe anyway," and will then perhaps say, "It is time we looked the matter up."

You know there are two ways of judging dogs. One is the bench show in which the judges go along and note their points. The other way is the field trial. It has been noticed that some of the dogs that were best in the bench show fail when it came to the field trial. There is a dog, fine in the muzzle, that has all of the seven points of perfection, but in the field trial he was gun-shy, or would run off on a rabbit trail when he was after birds. Do you know that these are just the complaints,—that Christians, show up well in the bench show, in the church and at the communion table, but in the field trial, some of them will shy at a missionary offering. There is a new style of apologetics that this age needs to-day! There are hungry men and weary men in these months who are saying to themselves, "Oh that I knew where I might find him, I would come even to his seat." Are we giving a clear witness that we know and that we can tell, that we can point the way? Do we want to see the time come when Jesus Christ is enthroned and is over all? We must surren-

der ourselves and put him in that place in our hearts, and we must keep these principles before us day after day until they become the dominant, controlling ideals and principles of our living; and it may be that it will be our privilege to open some other heart and life to these convictions and bring them to adore him too.

DELEGATES OF THE CONGREGATIONAL CHURCH

THE REV. WILLIAM DOUGLAS MACKENZIE, CHAIRMAN

President Hartford Theological Seminary

Minute adopted at the Congregational Rally, held in connection with the First International Convention under the direction of the Young People's Missionary Movement.

First of all we would express our gratitude for this great Convention held in the interests of missionary education and effort among the young people of the Church. The gathering in Pittsburgh of over 2,000 delegates, the majority of them leaders in young people's work, drawn from the various denominations, is an evidence of an awakening Church on the subject of missionary work at home and abroad. We welcome this new international interdenominational organization as an efficient means for economizing and making more effective the work of the various denominational boards.

Our suggestions for pushing the new movement among Congregational churches follow closely the ideas and methods found to be effective in the Church at large.

The call to mission study has been the dominant note of this Convention. In the forefront of our recommendations we would urge the importance of such study for the young people of our Congregational churches.

The mission study class as a distinct institution apart from other organizations in the church has become a mighty agency in missionary work. We strongly urge the organization of such classes wherever conditions allow. We believe such study is essential for the training of leaders in the local church, without which other lines of missionary effort are liable to lag, and that by such study we can best promote in the rank and file of our numbers an intelligent participation in the work of the denomination.

We consider that the Sunday-school presents the best opportunity for training the Church in the work of missions, and we rejoice that the Young People's Missionary Movement and the Sunday-school boards are providing lesson helps which emphasize the

essentially missionary nature of the Bible and the supreme place of missionary work in the life of the modern Church. We urge our Congregational Sunday-schools to make use of the special courses on missions which the Congregational Sunday School and Publishing Society will provide.

For Christian Endeavor societies, young men's and young women's clubs we believe the activities of our Congregational boards in work at home and abroad offer a fruitful field for study and effort, and we urge that all such organizations should do their part in helping our denomination meet its missionary responsibilities.

We have had the advice of a group of earnest pastors in our Congregational rally and, as expressing their views and as reflecting the general sentiment of the meeting, we would say that in marshaling the forces of the Church, especially among the young, in the interests of the missionary operations of the denomination the pastor to-day finds his largest opportunity. We firmly believe that our churches cannot expect the divine blessing upon their work in the local community if they neglect participation in the larger interests of the kingdom. We call upon our pastors to take the lead in all these things, and to seek to inspire and organize their churches as essential factors in the world work of Christ.

We desire to call attention to the value of the summer conferences conducted by the Young People's Missionary Movement at such places as Silver Bay, New York, Lake Geneva, Wisconsin, Whitby, Ontario, Pertle Springs, Missouri, and Alliance, Ohio. These gatherings have proved as valuable as they are delightful. They are essentially training schools for young people desiring to engage in mission study, in the special class or Sunday-school, and in practical Christian work. A pastor can do a great service to his church and the cause of missions by persuading promising young men and women to attend one of these assemblies.

The work of missions at home and abroad has been the chief glory of our Congregational churches in past generations. God has enabled us to be the leaders in the great advancing movements of the last century. If we are to be worthy of this richest of all heritages, if we are to maintain our position among the religious forces of America, and if we are to meet the vast responsibilities God has placed upon us as a distinct department in the one great kingdom, we must give ourselves to the work of this generation under the forms of service and organization God is now placing before us,

and in the spirit of the Pilgrim Fathers who first brought missionary ideals and institutions to our shores. We who are privileged to be at the First International Convention here and now pledge ourselves anew to Jesus Christ as our Great Leader in the saving of our country and our world, and to the cause of missions. We go to our homes, pledging ourselves to do our utmost in our local churches and in our denominational circles to carry out the recommendations we have expressed. May God make us willing in the day of his power, and bless Congregationalism at home and abroad.

PRACTICAL SUGGESTIONS UPON THE DEVELOPMENT OF MISSIONARY INTEREST AMONG YOUNG PEOPLE

An interdenominational normal class for training teachers for missionary instruction is recommended.

For those who cannot be persuaded to join mission study classes pass around occasionally missionary books or pamphlets to a list of readers indicated on the cover, asking each to pass to the one following.

Secure for your city next summer one of the travelogues to be arranged for by the Young People's Missionary Movement.

Introduce stereographs in your Sunday-school and in mission study classes.

Use picture enlargements illustrating missionary subjects, to be obtained through the mission boards.

Have general drill work in the Sunday-school by the superintendent on the names and works of our benevolent societies.

Use lantern slides in the Sunday-school, darkening the room by curtains.

Every church should own a stereopticon. A good way to obtain one is to ask a wealthy friend to advance the money and pay back by installments, charging each organization in the church \$5 for the use of the lantern until paid for.

In the Sunday-school the first step for rousing missionary interest is to organize a missionary committee which should adopt a policy for the year.

The value in Sunday-schools of special occasions for missionary inspiration.

Importance of creating in the Sunday-school a missionary atmosphere by hanging on the walls missionary pictures.

Every missionary visiting a church should also speak in the Sunday-school.

The value of the Station Plan in the American Board, as opposed to contribution to special objects, and as a means of education.

The value in the church of a missionary committee of seven, corresponding to the seven societies, each member looking after the interests of one of the societies. Let each member be a crank on his subject for one year.

The pastor is the key to the situation every time, and if he is a missionary man the church will expand in missionary interest.

DELEGATES OF THE DISCIPLES OF CHRIST

THE REV. GEORGE B. RANSHAW, CHAIRMAN

Field Secretary American Christian Missionary Society

At the meeting of the Disciples of Christ there was a large attendance and high enthusiasm. Speeches were made upon the different phases of missionary work done by the society and several foreign missionaries likewise spoke. H. A. Denton, Centennial Secretary for the Home Missionary Society, spoke of the young people's work under that society. He made an appeal for the observance of "Inland Empire Day" in the young people's societies, and urged the young people to support the frontier work in Idaho, Montana, and the two Dakotas. W. R. Warren, Centennial Secretary for the Disciples of Christ, gave an address upon the significance of the religious awakening among men. Miss Mattie Pounds, of the Women's Missionary Society, spoke upon the young people's work of that board. Howard Weir, of Warren, Ohio, who is under appointment for the foreign field, gave a very interesting address upon mission study, telling of the success of the mission study classes conducted by him in his own church. J. C. Archer, of Newton Falls, Ohio, under appointment as missionary to India stirred the meeting with his address on "Why I go to India". One of the most deeply interesting parts of the program was the addresses of the missionaries present. They were: Miss Kate Johnson of Japan, Miss Graybiel of India, and Dr. and Mrs. Royal Dye of Bolenge, Africa. Dr. and Mrs. Dye thrilled all hearts with their wonderful story of the redemption of the cannibals on the Congo. He told how the native evangelists took their lives in their own hands to carry the gospel to the fierce cannibal tribes in the interior. A wonderful work has been wrought at Bolenge. The native church of 400 members supports forty native evangelists of its own.

At the close of this inspirational program a conference was held on plans for future work. It was determined to follow up the

interest kindled by the First International Convention with very practical work in mission study, and along other educational lines. The delegates present will go back to their homes to work for a large attendance at the summer conferences. The Disciples of Christ are especially interested in the new conferences to be held at Alliance, Ohio, and Pertle Springs, Missouri. These points are in centers where the Church is strong and there should be large delegations. It is our purpose to work for the attendance of at least fifty delegates at each of these conferences. We should also have a good delegation at Lake Geneva, Wisconsin.

One of the effects of the convention was to stir up enthusiasm in regard to the missionary movement among the men. Plans are being laid for an advance movement in this direction.

DELEGATES OF THE FREE METHODIST CHURCH

THE REV. B. WINGET, CHAIRMAN

Secretary General Missionary Board

The chairman of the meeting presented the special needs of the work under his charge in India, Japan, China, and in the Dominican Republic of the West Indies.

Action was taken calling for a day of fasting and prayer for the work and workers on these different fields, and a committee was appointed to write letters of sympathy and encouragement to the missionaries, because of the special trials through which they had been called to pass,—one missionary had recently died in India, and several missionaries on the other fields had returned on account of failing health.

Remarks were made by different delegates in regard to the help they had received at the Convention. It had specially impressed them with the importance of enlisting the young people of the Church more fully and constantly in missionary work. Quite a strong feeling was manifested by the meeting in favor of using stereopticon views to increase interest in foreign missionary work, and a committee was appointed to act in this matter.

The meeting was full of interest and it was difficult to bring it to a close at 5.00 o'clock. The privileges enjoyed by the delegates in attending this Convention doubtless will not only increase their interest in missionary work, but will also give them a clearer and more enlarged vision of its extent and importance.

DELEGATES OF THE FRIENDS' CHURCH

Eight representatives were present, four from the Ohio Yearly meeting, one each from New York, Iowa, Indiana, and New England, the last a student at Earlham College. Though the number was small, the meeting was one of marked power and profit. Notes were compared, methods of work exchanged, and new enterprises discussed.

There appears in Friends' periodicals an account of this Rally, which closed with a veritable Pentecost, the few returning to their home meetings not only spirit-equipped, but insistent for prevailing prayer, for intelligent study of missions, for unity of action in efforts to evangelize.

Pictorial



Post Cards



Stereographs on
— China —

Material

DELEGATES OF THE EVANGELICAL LUTHERAN CHURCH

THE REV. MARION J. KLINE, CHAIRMAN

General Secretary Board of Foreign Missions

An address of welcome was made by the Rev. Alonzo J. Turkle, pastor of Trinity Church and responded to by the Rev. F. G. Gotwald.

THE KIND OF MEN CHRIST NEEDS

THE REV. OLIVER C. ROTH

Member Board of Foreign Missions

Since I have come to this city of sunshine, I have heard many things that reached my heart, I have felt many things that I know will give me inspiration for the future, but I want to confess to you sincerely that never in my life have I felt quite so mean as I do just now. Never in my life have I felt how little our Lutheran Church has been doing. Never in my life have I felt how little the church of which I am pastor is doing, when I think of what she might do.

Since I came to this Convention, my Christ whom I selected to preach has been growing larger and larger and I have never had so small a Christ as some Lutherans, but excuse me for saying it, I am afraid there are some of my good friends in the Lutheran ministry who have an idea that the Christ we preach is only able to reach the people who are of the Lutheran faith.

I have gotten over that idea long ago. Show me any place in this wide world where the cities are not overchurched and where they need a church, and there the Lutheran Church can plant herself and draw the people to Christ, and to-day that is the thing to do.

We need not look around for a place where we have people who belong to us. We can plant ourselves where people are in

need of us, and there we can preach our Christ and draw the people to him. I have long ago had that experience as I walked along the highway of life, but never were these records so penetrating as they have become since I came to this Convention. This whole world is longing and waiting for what? For the messages of the Son of God.

We have heard of people who are seeking us to come to them with our Christ. We have heard of people who are waiting for some one to come and repeat the truth to them, and these people are waiting for the messages of the Son of God. We have heard a great deal of the Laymen's Missionary Movement within the last month, and there are a great many churches in which they are organizing men's clubs, and men's missionary meetings. Before this movement had taken form in our church we organized a men's missionary society. And I am glad they stand upon that basis. I always have a convenient engagement when asked to come to a place to organize men's clubs, when they say come to organize a men's missionary society, I go and do what I can for them.

Now we have been living in times which, it seems to me, have been set forth by tradition or history in the days of God's people. You know in the time of Deborah what she said. The men said, "You go." She said, "I will go, but the honor will belong to me."

We have been living in a time in our Church when we have entrusted the work of missions to the women and the children, but it is shown to the men that they have been forming systems of business and advancing them, and they have said to their wives and sisters, "We'll furnish the money." Since men are to take an active part now, I ask the question, "What kind of men do we need to carry on this great work of missions throughout the world and speak of this great work in the world?" Do you recall that Saul had a band of men whose hearts God had touched? When we think how little we have done, we ought to ask forgiveness, and we ought to repent; and, in fact, there is little hope for us unless we do repent. We will not do anything more, but just stop to think and to pray for a while. Let us repent, during this season of Lent, and set ourselves to carry on this great work. The world needs men whose hearts have been touched to see the evil of sin. We need men; Jesus Christ needs men, whose hearts have been touched by the spirit of courage.

There are men who are afraid to speak of these things, and there are women too who are afraid to speak and act as they ought.

We need men whose hearts have been touched by God, so that they have a passion for souls, and a love for Jesus Christ.

I am waiting and praying for the time when our people will be actuated by their love for souls, and a great love for Jesus Christ. Let us work for this time, let us pray for this time, when righteousness shall cover the earth.

HOME MISSION WORK

THE REV. J. ELMER BITTLE

Missionary Superintendent Pittsburg Synod

I am sure that this is a very unexpected privilege, that I may have something to say about Home Missions in this great missionary movement. The most important factor in the work to-day is Jesus Christ. Jesus Christ has given to us the message that we shall all preach that gospel, beginning at Jerusalem. It is not a difficult matter to prove that the greatest preaching of foreign missions is the preaching of home missions.

I have been impressed within the last year or two by the statistics of our Church. We heard Dr. Kline say that it was not by accident that this synod had the largest excess in the work of foreign missions, and that we talked home missions with such earnestness that we planted in the hearts of our people a love of foreign missions.

Home missions to me is something that in the present time needs to be greatly impressed upon the hearts and minds of our people. Possibly I am somewhat pessimistic, but I do believe that the cause itself is not taking the place that it ought to take. I believe our men and women are learning to love other objects.

I read just this morning, from the report of our General Secretary, home missions statistics showing that within the last year our Church has failed to raise \$12,000 for the cause of home missions that was apportioned.

He shows how 41 more churches could have been organized and supported from this deficit. Think of it, of the lost power, of the lost opportunity, think of lost souls, all because 41 churches have failed to be organized and to be drawing the people to our Sunday-school!

Men, are we not just in supposing that within the next year

a similar condition will be found? The loss is something awful to face. I believe that we, as pastors, must place more emphasis on the work in our homeland. Somewhere I have read that there are eight million unchurched adults of the Lutheran faith in America. Let us perceive, if possible, the enormous loss for Christ of these souls who are Lutherans in this country and who are doing probably nothing for the kingdom of our Lord Jesus Christ. A little more than two million souls have within the last decade made such a record in foreign work, in home work, in educational work of our country, that we have been proud of their result.

WOMAN'S WORK

MRS. KATE B. SHAFFER

Secretary General Executive Committee Woman's Home and Foreign Missionary Society

It is always a privilege and a pleasure to come in touch with the great missionary movements of the day. But it is a greater pleasure and a greater privilege to come in touch with those of our own household of faith. And it is a privilege to come into Old Trinity, the home of the Guntur Band, the home of one of our strongest woman's home missionary societies, and the home of one of our strongest missionary churches.

It has been a little hard for the women of the Lutheran Church to engage in mission work, but since the work is taken up, it is with all the zeal of any of the Churches.

When a new baby comes into a home there is a stir, not only in the home but all the aunts, and cousins, and uncles, and friends are interested. In our home work there is a new baby, and as a result there is a stir from Africa to India. *Lutheran Woman's Work* is not only for the members of our Woman's Home and Foreign Missionary Societies, but the members of the Lutheran Church.

Just recently one of the members of the Reformed Church was congratulating me on the success of our magazine, *Lutheran Woman's Work*, when I told her that within five weeks after the magazine was published our subscription list had passed the 10,000 mark. And as I say, when our Lutheran women have taken hold of anything, they have done it with all the zeal in their power. The

women have been looking forward for years to a time when we might have a magazine of our own. We did not hope for more than 10,000 subscribers, but its popularity gives us more than we asked or hoped for. We not only have this woman's magazine to-day, but we have another baby in our Church, and we are just as happy, if not more so, over the *Lutheran Church Work* as we are over *Lutheran Woman's Work*.

I want to say there is no particle of jealousy in my heart in regard to men's missionary societies. I wish that every church had a men's missionary society. The men would help us in every way. Think of the progress we would have if we had all the men of our Church in missionary societies. I would much rather see a men's missionary society, because if the men were organized the women would follow. Last Sunday morning as I was going into Sunday-school, I met a Professor of the Ohio Wesleyan University. As we stopped to exchange a few words about the Pittsburg Convention, he said, "We are sending a Hindu student as a delegate to Pittsburg. He is a good fellow, but he has failed to catch the prophetic vision." He said as he left me, "We are praying for him." "Prophetic vision," that word rang through my ears that day, and it has been ringing through my ears ever since.

As I sat on the platform yesterday and listened as he told that wonderful story, and pleaded for India, I could not help but feel he had a prophetic vision, and I could not help but think of the people that need some one to pray for them. I know they were praying for him. I know that he was appreciated and remembered by all during the day.

Have we a vision of the work in India as it comes to us? Mr. McCauley will tell you from the depth of his heart and with all the intensity of his soul of the need of men workers, and when we come to our few women missionaries, among fifty millions, with only one person in the India mission speaking the Hindustani language, have we caught a vision of their work? Are we bearing that work up, or are we carrying it on as we should? And then we come to the great continent of Africa. Are we doing our duty, when we think of those three lone women over there? This prophetic vision, this vision of the fields, should burn into our hearts. We should be willing to sacrifice everything for this great cause.

THE CALL OF LIBERIA

THE REV. WILL M. BECK

Superintendent Muhlenberg Mission, Liberia, Africa

Friends, when I say that I am glad to be here to-day and to be in Pittsburg this week, it is not in any stereotyped sense of gladness, but it is in a very real sense. If you of the home Church appreciate the privileges of such conventions, how much more do we appreciate the privileges, and it is particularly so in the work in the field in which I have been engaged in these years. It is everything given out, nothing taken in. We are glad to gather here, when we can meet with such support.

As we look upon the map we notice the encroachment upon the African continent by the great European powers. It means a great deal to us in the work in Africa. We have recently had reason to know that three of the largest European powers are watching to see which is to have control of this one section. We are encouraged, however, as we watch the Liberian government to see that there are indications of improvement.

A few years ago we could see nothing but a barren field, but now there seems to be a different outlook. They have a statesman for President. He is serving his third term, and will have four years yet to serve. There is also a movement among some of these European powers that indicates at least a perpetuity of the Liberian government. An attempt has been made to bring about an alliance of the Liberian government with the conditions prevailing. Heretofore, they have been keeping much away from us, but as the government remarked to them, "You must not do that, you must come into closer relations with us."

Educationally, religiously, and socially, there is nothing upon which to begin our work. There is no education among the people. Taking the children as we do, we find that they are wonderfully bright. As we put them in the schools to be educated, we find that their minds readily grasp the truths we teach them. Not only in education do they respond readily, but in the industries. They are begging for us to let them learn the trades. I received a letter only a few days ago, begging me from this distance to put a certain boy in one of the shops over there. That young boy wants to learn one of the trades, and his brother writes to me, 6,000 miles away, and begs me to put this boy in. It is surprising to us and ought

to be cheering, to see what a great change comes over the boys and how readily they learn. We have some boys there that we are very, very proud of. Some of our older ones are preparing for the ministry. Some of them are proceeding to devote their lives to the work of Jesus Christ.

They have given promises to keep away from their old native customs, and to keep away from the native life, and to do all in their power to begin the new life properly. They bring their brothers and their sisters into the missions. They bring in their little cousins, and their little cousins bring in their little cousins, and at the girls' school some years ago all the girls were cousins. It is simply the spirit of going out and getting others. They realize that we are bringing them something better than they have. Within the last ten years there has been very marked progress, not only in the life of the members of our Church, but in the true expression of the Christian life. The Lutheran conference has been organized and is for the purpose of bringing together all our workers. We organized a conference to talk upon the life, teachings, and death of Christ, and it is wonderful how they appreciate these things. We have a treasurer, and as each church sends out its delegates to these conferences, they bring an offering and lay it down for a gift to the Lord. How shall we use this money? They said, "Let us send it back to open a school," and we are using their money for that purpose. So there is something along educational lines to encourage us. When we think of the low condition from which they are taken, it is surprising to see how well they work and how steadfast they remain.

We have teachers a hundred miles away, and when we cannot go back to see them more than once a year, it is wonderful how faithful they continue to be under these conditions. The call that comes to us and to you is strong. Dr. Naylor spoke about some calls coming 200 miles across the country to some missionaries asking for teachers to be placed among them. They have come 100 miles to me. Special messages sent by some Sunday-school asking to send a missionary or a teacher, in order to have schools. A king, some sixty miles back in the country said, "We do not like to send our children so far away. We will give you a hundred children to start with if you come here."

They have no preaching of the gospel. They have no knowledge of anything but a Supreme Being, and know nothing beyond that. They do not care for the gospel, but they do care for educa-

tion. The gospel goes with every school. The need for schools is great. To establish a native mission school is the essential thing to do. But to establish a native mission school there must be teachers. How important then it is to train our boys. We have the great force of Mohammedanism to contend with. Mohammedanism will soon reach our gates. We meet it now as we go there.

Eight years ago we asserted that we must have a new mission house, and we said that we would ask our Church for one. They could not afford it. Since that time we have struggled on. The board has now decided to give us one. I speak for it as I go along. We want it large enough to accommodate a large number. It will take \$3,000 to put up a building to meet our requirements. Plans have already been drawn. We will be ready to begin as soon as we get the money.

THE CHALLENGE OF SUCCESS

THE REV. VICTOR MCCAULEY

Young People's Missionary to India

It is a sad and solemn fact that, about nineteen centuries after Christ, two thirds of the human race have not yet learned to believe in Jesus Christ. Out of that two thirds who are unknown to Christ, three and a half times as many as the total population of this great country live in India. The multitude of those who live in India belong to the Hindu faith, and next in order come the Mohammedans. There are several other religions, then comes the Christian religion, which according to the last census numbered one per cent. of the population of India. They claim there are in their land three million gods. With these gods, they have gods of power, mercy, and love. We find that in that land one fifth of the population, or nearly as many people as there are in the United States, are living on the verge of starvation, and do not get sufficient food and nourishment.

We find how most of those people being blest by their gods are living under the curse of poverty, living under the curse of famine and disease, because those that they claim as their gods have no power. There is one god who guards the heaven, and there is one who presides over the destinies of men.

The work of our mission is carried on in the Telugu language,

a language used by more than twenty million people. It is suitable for the kind of people that are in those lands, but there is no word in the Telugu language to express our English word character.

This is a time when the people are living under the curse of sin, and the fact that they are cursed with sin stands as an incentive to help them, to make known to them the Power that can raise them up and make them what God has made us. Our work, your work, in India has been crowned with success. When I arrived in India, there were eighteen thousand in our mission who were converted. When I left, there were thirty-six thousand. You need not remember the number, but you need to remember that the converted people were more than doubled in a period of eight years. Thus, while it had taken our mission fifty-six years to gather eighteen thousand, it only took eight years to gather in the next eighteen thousand.

Do not think that there is no value in our word character. When for six thousand years they have not had a word for character, can you expect that in a day, or year, or generation, they can be placed on a plane of equality with us? We do not claim that our labors for them have been in vain. What does it mean, those thirty-six thousand? It means that they have given up their idols. It means that they have taken advantage of our labors and that we shall teach them of the Father, the Son, and the Holy Ghost. It means that they have been brought from the power of idols. It means that they are learning more day by day.

So we claim that our work has not been in vain, and that it is now worth while to continue it, because of the success that has crowned your efforts, and our efforts, in India. Because of the work that has lately been done, there is resting upon the Church here at home, an increased responsibility. It is a work by which the lower caste people in India have their faces set toward Christ. They are coming now because your missionaries preached to them, and they have seen what Christianity is. They have seen that their faces are set toward heaven, and they want to know this religion that is doing their people so much good. But has the Church at home measured up to her responsibility? What have the people at home done to merit this success or to take advantage of the golden opportunity?

Out of the twenty-five missions located in South India, our Church directs five. There are only four missions that have more than we have. They are scattered in all India. Ours is one of the

great missions in India. Five years ago our missions ranked eighteenth. One week from to-day we will have in our India missions only five ordained American missionaries, and then instead of ranking eighteenth, we will rank twenty-fifth, or just last. There will not be another mission that has as few missionaries as we will have this year. Some of them, as yet, do not have one thousand converts under their care, while ours has thirty-six thousand, and not one of these missions has as few missionaries as we have. One of the missions of three thousand members has thirty ordained missionaries to look after its converts. We with thirty-six thousand have five missionaries in the field. I mean by that, five ordained American missionaries. We have been looking for the last ten years for more missionaries who might be prepared to go out, when the missionaries come home to regain lost strength.

DELEGATES OF THE METHODIST CHURCH IN CANADA

THE REV. ALEXANDER SUTHERLAND, CHAIRMAN

General Secretary Missionary Society

WHAT CAN BE DONE TO PROMOTE MISSIONS IN THE SUNDAY SCHOOL, EPWORTH LEAGUE, AND CHURCH

THE REV. LONG.

I came down especially for the purpose of getting pointers to take home to work in with our plans, and I have had my vision widened and see the magnitude of the work as I never did before.

MR. S. H. MOORE.

No one who has a receptive mind and is in sympathy with missionary work can go home and not feel that he has a duty to perform. In Toronto we have arranged for a Sunday-school and Epworth League institute. In this we have taken a step in advance. The Sunday-school, the Epworth League, the Junior League, the Young Ladies' Guild, and the Young Men's Clubs have all organized under the missionary board to advance the missionary interests of the Church.

THE REV. EZRA FEAR.

One thought comes to my mind here. At our last General Conference a step forward was taken in our Sunday-school work by appointing a Sunday-school secretary for every district. Last fall we resurrected a Sunday-school convention which had been dead for some time, and made it one of the best district Sunday-school conventions at which I have been for some time. I feel to-day that another step should be taken at our next General Conference in the appointing of a district missionary secretary, into whose hands will be put all the missionary work of the district, somewhat similar to the Sunday-school district secretary.

THE REV. S. E. MARSHALL.

The importance of the attendance of the pastor at these conventions is not appreciated. I have found out that, if the pastor

is not able to attend these conventions, nearly all the enthusiasm the other workers get is soon evaporated, but if the pastor takes the lead, he draws out a dozen where others would draw out only one.

MR. STONE.

I appreciate these missionary pointers we have heard, but the thought has come to me very forcefully, we are suggesting somebody else to be appointed to do the work, but what did we come down here for? We have a personal responsibility in the matter and we are individually missionary secretaries. We are a radiating force, if we are doing our work, and if we do not do that, this Convention will not be a success.

DR. SUTHERLAND.

There is need of organization, but let us take care that the whole thing does not run to machinery. The Spirit of the living God must be in the machinery or else it will be nothing but machinery. We need skilled workmen who will assemble the parts of the machine.

THE REV. TERRYBERRY.

The thought has occurred to me while sitting here of earlier days when I was a boy on the farm. I remember one day standing by a steam thresher when suddenly some one started the engine going. Some one called out, "Do not start that engine until the belt is on, else you will run great risk of destroying it."

This Convention has been a great privilege to us, we have been enthused and inspired beyond measure, and I believe it will be a detriment to us if we do not follow the suggestion which Mr. Stone has thrown out regarding making this a personal matter.

MR. GUNDY.

The thought that has been uppermost in my mind is how to attach the belt and utilize the energy which has been generated at this Convention. We do not know half enough about this business. We do not know what we are talking about. Perhaps the preachers do, but we do not know what we are talking about.

If ever there was a people who have resting on their shoulders a responsibility, as far as home missions are concerned, we Canadians are the people. Unless we take the responsibility of the vast horde of Europeans and Asiatics, who are pouring into our Dominion, the result will be disastrous to our country. There is a

text-book in Dr. Stephenson's office which will give us the information we require. We want more study to get right down to work.

After a Convention of this kind there seems to me to be always a tendency toward reaction. We go home and it is different, the rest have not been down at the Convention. Let us get down on our knees and ask God to keep the enthusiasm burning within us and let us get to work.

QUESTION.

Will Dr. Stephenson tell us what that book is?

DR. STEPHENSON.

It is called *Aliens or Americans?* We ought to study this book so as to profit by the successes and also mistakes of the Americans in dealing with the immigration question.

We hope before long to have a book dealing with this question from a Canadian standpoint which will contain the information which we are after.

THE REV. BURRY.

I find that our suggestions this afternoon are relative to the cities and towns. Now we are aware that the large bulk of our membership is in the country charges. How can the appointments in the country circuits be reached?

DR. STEPHENSON.

Students will be sent out during the summer provided with lanterns and lantern slides to campaign districts, taking in country appointments and organizing mission education wherever possible.

MISS FLEMING.

We feel that if Toronto is to be set on fire there is no better place for that fire to be kindled than in Victoria College. We have a prayer-meeting which is held every Thursday morning at 8.00 o'clock. In connection with mission study classes, we decided to start such meetings, and have had a number.

MR. SQUIRES.

I am thankful for the privilege of attending this Convention. To me it has been an inspiration. Nothing like it has crossed my path; in short, a map of the world has been opened to me and I have seen my Savior closer than ever before. We need the Holy Spirit in our every-day life to help us work out these questions.

THE REV. LONG.

There is one point in connection with this work of which I wish to speak. Mr. Burry put his finger on the very point. I feel that until we can get at the hard-headed farmers we cannot solve this question. We had been hearing this for years, so we started a plan to meet it. We organized the Laymen's Missionary Movement. We had a banquet and had the Rev. Manning and the Rev. Keenleyside of London speak. We had over 200 people present. I took hold of the business, and one hundred and fifty men said, we will give \$600, and one man said that is not enough. While I am here in Pittsburg there are twelve men on my circuit in Ontario traveling up and down, doing this work. They expect to raise \$1,200.

THE REV. T. E. E. SHORE.

This Convention is an inspiration. Yesterday morning when that panorama was shown of North America, South America, Asia, and Africa, I was overwhelmed as never before. I have been enthused, away from the rush and crush of the work, more in these three days than perhaps in three weeks before I came. I believe that missionary work will be such as it never was before.

THE REV. R. W. WOODSWORTH.

I, too, believe that the pastor is really the key to the whole situation. I might give a few instances in regard to the farming community and what can be done through systematic giving to further missionary work. A farmer on a certain circuit where I was speaking on the Christian stewardship question had given the previous year \$3, that year he gave \$55, and in the past five years he has given \$325 to missions alone, an average of \$65 a year.

A man in the Bay of Quinte Conference, a well-to-do farmer, last year gave for all purposes \$20. Within the last few weeks he started tithing. The pastor writes me that his gifts this year will run up to about \$200. Systematic and proportionate giving will solve the money problem of missions.

DELEGATES OF THE METHODIST EPISCOPAL CHURCH

THE REV. A. B. LEONARD, CHAIRMAN

Corresponding Secretary Board of Foreign Missions

The delegates of the Methodist Episcopal Church were given the opportunity of hearing leading men of the denomination, who spoke briefly upon subjects of vital importance to the denominational life, and especially as related to the Young People's Missionary Department.

Bishop Warne conducted the devotions. The Rev. Ward Platt, Assistant Corresponding Secretary of the Board of Home Missions and Church Extension, told "What the Young People of the Methodist Episcopal Church can do to help the Board of Home Missions just now." He explained clearly the special burdens which the division of the Missionary Society as ordered by the last General Conference imposed upon the officers of the new Board of Home Missions and Church Extension, because of the lack of literature and general information concerning home missions throughout the Church. He then explained what plans were being devised for more thoroughly informing the Church, and appealed to the young people to coöperate with the Board of Home Missions and Church Extension in circulating the literature of the Board and the *Christian Republic*, especially in increasing its paid subscription list.

The Rev. Stephen J. Herben, Editor of the *Epworth Herald*, spoke on the "Dissemination of Missionary Information through the Church Papers." He explained what was being done by the Church boards, and especially emphasized the fact that the large amount of missionary information printed is not merely to fill space but is intended to influence lives, and expressed the hope that, through the agency of the *Epworth Herald*, and other denominational publications, the vast army of young people might be led to more intelligent, sympathetic, and aggressive missionary effort.

The Rev. E. M. Randall, General Secretary of the Epworth League, spoke on "The Epworth League and Missions." He emphasized the importance of a world vision to the young people of

the Church, and gave in outline his idea as to what the young people of the Church ought to do in supporting Christian missions.

These addresses were followed by a symposium on "What this Young People's Work Means from the Point of View of the Field Secretaries." Addresses were made by field secretaries, F. H. Sheets, J. B. Trimble, and Homer C. Stuntz.

Dr. Sheets told how he had been led to give a large part of his time to the development of young people's work in his division, and in doing this he was accustomed to visit churches, speaking in the pulpit on Sunday morning; addressing the Sunday-school at its regular session and at that time arranging for a meeting of all the Sunday-school officers in the afternoon, when he presented to them plans and methods for introducing missionary instruction into the Sunday-school; and showed programs, mission study text-books, and other available missionary material. In the evening he addressed the Epworth League and spoke again in the pulpit at night. By this plan of campaign, he was able not only to organize the Sunday-school for missionary effort, but he was also able to promote mission study class work and Christian stewardship.

Dr. Trimble explained how, in the prosecution of his work as field secretary, he had become convinced of the importance of mission study work, and had given a large portion of his time to the organization of district institutes with mission study as a leading feature of the program, and the promotion of the mission study campaign throughout his territory.

Dr. Stuntz made a strong statement concerning the value of mission study, and stated that wherever he found special interest the explanation of it was that there had been a systematic and successful mission study campaign.

DELEGATES OF THE METHODIST EPISCOPAL CHURCH, SOUTH

THE REV. W. R. LAMBUTH, CHAIRMAN

Secretary Board of Missions

PURPOSE OF THE EDUCATIONAL CAMPAIGN

THE REV. ED F. COOK

Secretary Young People's Department of the Board of Missions

The purpose of this department of the board of missions which I represent is to make ready the Church of to-morrow for her part in the great work of world-wide evangelization. The General Conference defines our business to be the missionary education of the Church through the Sunday-school, the Epworth League, and the schools and colleges of Southern Methodism. How are we going to do this in our time? How shall we keep pace with the providential movements that indicate God's haste to save the world? We must *educate* in the gospel of missions, *educate* in the history of missions, *educate* in all that will awaken the Church to see her present-day missionary opportunity.

In order to accomplish this we must bring the pastors of Southern Methodism to realize that upon them rests the chief responsibility for the making of a missionary Church. They are, in the highest sense, the leaders of the people. Mr. Mott, in his greatest book says: "The secret of enabling the home Church to press her advantage in the non-christian world is one of leadership. The people do not go beyond their leaders in knowledge and zeal, nor surpass them in consecration and sacrifice. The Christian pastor, minister, rector—whatever he may be denominated—holds the divinely appointed office for inspiring and guiding the thought and activities of the Church. By virtue of his position he can be a mighty force in the world's evangelization." To aid the pastor in meeting his high responsibility, we are filling his hands with a

matchless missionary literature and other materials well adapted to the needs of his people.

Next we must bring the Sunday-school superintendents to realize that they have the making of the missionary conscience and character of the Church of the future. In their hands, for training, are more than a million of our young people in the formative period of thought and life. By proper instruction in the Word, they can be trained to missionary faith and obedience. Help us to put this manual on "The Sunday School and Missions" into the hands of every superintendent in Southern Methodism. We are ready to furnish almost everything that is needed for missionary education in the Sunday-school, from the curio boxes, for object-lesson teaching in the primary grades, to text-books for a postgraduate course for teachers.

And then it is up to us, in this campaign of missionary education, to put a mission study class in every Epworth League. Here is to be found a great company standing upon the threshold of life, with its fulness of opportunity for service. They are eager for knowledge of the great missionary enterprise, and respond to its inspiration with ready enthusiasm. They are waiting to be led. Will you not take to some bright young men and women these announcements of the mission study plans, text-books, and helps?

Interest in mission study is growing with wonderful rapidity. In the courses of 1907-08 we have enrolled nearly 8,000 senior leaguers, and during January and February 30,460 junior leaguers were engaged in the study of lessons from *Uganda's White Man of Work*.

The Student Volunteer Movement is doing a great work in our leading colleges. It is our purpose, in closer affiliation with this Movement, to put mission study into every school and college of the Church. From the schools and colleges will come the men and women, who because of training will be the leaders of the Church of to-morrow. We must keep before them missions, the greatest enterprise of the kingdom. We must keep before them the call to the ministry, missions as a life-work, and the ever-broadening field of usefulness at home.

It is our purpose also to deepen the spiritual life of the Church. A knowledge of missions develops the spirit of missions. The spirit of missions is the very spirit of Christ. The love and unselfishness that make the spirit of missions deepen the spiritual life of the Church. This is the universal testimony of study class leaders.

Then we purpose to enlarge the liberality of our people. An informed people is a willing people. Teach the people the facts of missions, and they will provide the funds for the extension of the work. Nothing has yielded more in money to the Church than this campaign of missionary education. Help it along. Our opportunity is great, let us match it with the funds.

If ever the Church is brought to answer the challenge of the Student Volunteer Movement in the offer of men, if ever the Church is brought to answer the challenge of the Layman's Missionary Movement in the offer of money, it must come through this great educational campaign of the Young People's Missionary Movement.

It is easy enough by agitation to stir a multitude for a season. It is another thing so to educate them in the spirit of the gospel and in the facts of missions as to make permanent in the Church that missionary conviction which guarantees, through faith, liberality, sacrifice, and service, a great missionary success.

WHAT CAN WE DO TO CARRY OUT THE PURPOSES OF THIS MOVEMENT?¹

THE REV. FRANK W. BRANDON, *Pastor*

It is my purpose to enter into a deeper study of missions and of the missionary movement, and to continue to see that my church supports the missionaries in foreign fields. I think this responsibility placed by the pastor upon the young people or upon the Sunday-school will accomplish more than any other plan I have ever seen. It opens the way to the multiplying of mission study classes, which I hope to do.

MISS ELIZABETH SMITH, *Deaconess*

I have been wondering if I didn't, perhaps, have the youngest mission study class in our Church. It is composed of boys under eleven years of age. We are organized into a boys' club, the Granville Club, and I am getting those boys interested in missions. We know how boys are interested in heroes. They are literally hero worshipers, and I don't see why we can't in Sunday-school get the boys, and the girls too, interested by taking up some hero and organizing themselves into a club or a class, taking his name, and then, using his life as a starting-point, become interested in universal missions. One of the churches in Louisville has borrowed

¹Only a few of a score of remarks on this question are printed.

the idea from Wesley House, and is going to organize a Granville Club in that Sunday-school.

MISS DAISY DAVIES, *Secretary Woman's Foreign Mission Board for Young People's Work*

I find that it is very easy to touch boys and girls between twelve and sixteen. They have no life plans, and therefore no struggle against an already decided ambition in their lives. Let us give them the ambition to do God's work in God's way, before they form another ambition. It is so much easier to do it in the preventing way, and to win them before the world has laid hold of them.

I was in Russellville, Arkansas, some time ago and found a group of boys there wild with enthusiasm. Feeling the need of something to do, they had themselves organized a club. It was called the "C. M. O. R. Club." They had debates, and were then discussing municipal ownership. Those boys were talking with the men, and they were having their own debates. I said to my friend, "What does that name mean?" and she said, "It is a secret name, but I will tell you; they named themselves The Coming Men of Russellville." If you can make every one of your boys and girls of twelve to sixteen years of age believe that they are the coming men and women in Southern Methodism, in a few years we will have the greatest Church the world has ever seen.

THE REV. L. F. BEATY, *Assistant Sunday School Editor*

Measured by its purpose and far-reaching influence, I regard this as the greatest Convention held on this continent in a quarter of a century. Dr. Chappell and I purpose to prepare the teachers of our Sunday-school, as far as possible, properly to lead in the missionary education of the Sunday-school. The trained teacher can solve the problem.

THE REV. W. W. SMITH, *President Randolph Macon College*

We have among our girls a fine interest in missions. We shall do more to broaden their missionary interest. A permanent missionary exhibit in all of our large colleges would have a strong educative influence.

THE REV. R. M. ARCHIBALD, *Conference Missionary Secretary, North Alabama*

In my campaign of missionary education, I have been pressing the importance of individuals and charges taking the support of missionaries. I am going to keep it up.

GOOD TIDINGS FROM KOREA

MRS. J. B. COBB

Associate Secretary Woman's Foreign Mission Board

I have been asked to show some of the curios that I have. I expect to take only a few moments to talk about two incidents that made a deep impression on me in Korea; but before I begin to talk I thought I would show you this idol. It came from a heathen temple that once stood in the place now occupied by our Church university.

The Koreans, you know, are almost without hope as a nation, and so they have turned wonderfully toward the Lord; and the incident of which I wish to tell you is of the great liberality of the Koreans. The other is of their great eagerness to hear the gospel.

When I was at one of the stations in Korea, Dr. Hardy, who has charge of the church, wanted to see how much more money he could raise from the Koreans for the payment of that church. They had already given a great deal—those that belonged to the church. The highest wages (I suppose I had better say that, rather than salary) any member in the church receives is \$15 a month, the average being \$6, so they cannot afford to give very much. But when Dr. Hardy presented the cause and told them he wanted them to show their great love for Christ by giving something more toward the church, it was pathetic and thrilling to see those people give so liberally from their poverty; to see the men give, some of them, their watches; and the women take their rings from their fingers. (Mrs. Cobb here exhibited some of the rings to which she referred.) The Korean women wear great, heavy silver rings. And these women took those rings and dropped them into the basket as it went by. And they took the silver ornaments from their hair, and other silver ornaments, and gave them, so joyfully, so gladly, toward helping pay for their church. And one woman, who had possessed money but who now is poor, came and brought her bridal ornament, a very handsome, rich thing, that is given to a Korean woman when she is married, and she said, "I want to give this that I may have a larger share in paying for the church; that I may show something of my love for Christ." When I told Bishop Wilson about it, he said, "You and Dr. Hardy ought to have bought all those things." I said, "That is just exactly what we did."

And oh, those people are so eager to hear. Those women

pressed about us and said, "Can't you come to our church and teach us?" And when they learned that I had been sent out only to visit them they said, "Tell them to send more preachers and teachers. I come from a village where there is no church nor preacher. I have to walk miles to hear the gospel."

The second incident to which I referred is of a similar nature. When I was at the Conference I heard Mr. Collier, one of our preachers of the Conference of Seoul, tell of the many appeals (and it is a common thing), that were made to him to come to villages where some of the members had been out and had heard about this new doctrine, and they wanted to learn of it for themselves. And so Mr. Collier told us of a petition that had been sent from a village to him. He showed me a copy. This is it—the names of the people of the village who sent to ask that the gospel should be preached to them. (Here Mrs. Cobb showed a roll of paper, perhaps twelve feet in length.) What reply did Mr. Collier make? He could not go. The hands of our missionaries are already full. There are many who become probationers in the church that have not been received into the church, because there is no one to instruct them, and the pastors must be very careful in order to insure that they have had a change of heart before they are taken into the church. And there they come, uninstructed, unbaptized, because there is nobody to carry the gospel to them. So I want to know what answer we shall make to this mute appeal. I was surprised that this is so common. There are so many appeals made to our pastors that they cannot respond to. What response shall we give? The appeal was made by these people to Mr. Collier. To-day I make it to *you*. These people are waiting, waiting, waiting for the gospel until some of you carry it to them, or until these preachers and these teachers shall go back to their people and find those who are willing to respond to these appeals. Oh, I do beg that there will be a response. What is done for Korea must be done at once. Korea cannot afford to wait. This is Korea's opportunity, and it is America's opportunity also.

REINFORCEMENTS NEEDED FOR KOREA

THE REV. J. L. Gerdine

Eight Years a Missionary in Korea

Our field is different from many mission fields in that we have a limited territory, a limited population, free from many hindrances that obtain elsewhere, such as differences in dialect and fanatical conditions making it difficult for missionaries to live or travel in certain sections. The people are homogeneous, the climate salubrious in any section of Korea. The denominations at work have, from the beginning, worked in the direction of coöperation, until at the present time we may say that there is practically no overlapping of the work of the different denominations in any section of Korea. There may be one or two minor exceptions of small sections; but as viewing the peninsula on the north, south, east, and west, it is practically apportioned among the denominations working there at this time. The field allotted to our own work will average in length from north to south about 250 miles, and in breadth about 150 miles. We have three stations already opened, and purpose, as we now see the situation, to open only one other station. In the last few days in New York City I bought hardware and had it shipped to Korea as the beginning of the houses for that new station. The money for the houses is yet to be provided, but, in order that we need not be delayed, and believing that we shall get the money to build these houses soon, the material necessary has already been purchased. After careful estimate we have felt that, with an addition of ten missionaries from the parent board (and I accept Mrs. Cobb's figures of ten new workers from the Women's Board), we shall be able sufficiently to man that territory allotted to our Southern Methodist Church in Korea. This will mean reinforcements for the three stations already opened and provision for workers in the new station planned. These stations will put us in close contact, that is, reasonably close contact, with all of our territory. It is true, we cannot give a full evangelical training as yet, but one so that the native workers may have a progressive knowledge of the Bible, and be able to lead and teach the people along with the studies that they themselves are prosecuting. But with the number of active workers that we have and are developing, through our training system for the training of our native workers, we feel that we can look after this territory.

[Mr. Gerdine then delivered a most earnest appeal for reinforcements, in order that this waiting people might receive the gospel. He pleaded for a liberal offering that the new station might be early established.

[After this address the chairman asked if any wished to take a share in the support of the missions needed in Korea. The support of ten recruits for this field was promptly pledged.]

METHODIST UNION MEETING

METHODIST CHURCH IN CANADA, METHODIST EPISCOPAL CHURCH,
AND METHODIST EPISCOPAL CHURCH, SOUTH

BISHOP FRANK W. WARNE, CHAIRMAN

Missionary Bishop for Southern Asia Methodist Episcopal Church

THE RESPONSIBILITY OF THE BOARDS OF THE CHURCH TO THE YOUNG PEOPLE

THE REV. ALEXANDER SUTHERLAND

General Secretary Missionary Society Methodist Church in Canada

I am to speak of "The Responsibility of the Boards of the Church to the Young People." Perhaps I can do that by telling what my own board passed through, how from time to time we tried to solve some questions that came up, and what we gained by experience.

Twelve or thirteen years ago, we found ourselves confronting some problems not easy of solution. There was the Student Volunteer Movement that had done so much and could do more; but time, which tests all things, revealed a weak spot, or shall I say missing link. Some agency was needed whereby the magnificent enthusiasm of the Student Volunteer Movement might be focused and be made a source of power to the whole Church, especially to the young people's missionary societies. We wanted to connect the Student Volunteer Movement with the young life of the Church.

The idea came to some of our young men that it might be possible to utilize the students in the various colleges, whose enthusiasm had been aroused by the Student Volunteer Movement, and that we might use them, especially among our young people, in cultivating a missionary spirit. And, therefore, there was inaugurated what we called a Student Missionary Campaign. We took the professors into our confidence, and we got a small com-

mittee, and we said, "Point out to us the most promising young men you can to get the young people to do what we want to have done," and they did it. We sent out bands of these young men, and they at first operated almost entirely among the young people's societies, and we found there was an interest being kindled there that we saw would be useful in the coming time. That is, the idea began to dawn on us that in some phases of Church life we had tremendous forces that had not yet been utilized, and if we could enlist them and secure their coöperation, we could accomplish a great deal for missionary enterprises. This came at a providential juncture, because before this the Epworth League movement had grown with a phenomenal rapidity, and young people's societies were organized throughout the Church, from one boundary to the other. But we found that more than half of these had been organized according to the Christian Endeavor pattern, and less than half had been organized on the Epworth League plan, and this involved another problem, but we didn't make that prominent. But at that time there was great danger of these Epworth Leagues disintegrating. They had become organized and had gotten their committees, and they were standing and saying, "What next?" Very soon we found out that one literary evening a month or a week was not going to hold the young people steady and give them work to accomplish for the Church of Christ. So it came into the minds of these young men, chiefly into the mind of Dr. F. C. Stephenson, to give additional life in some way to what was known as the Missionary Department of the Epworth League, but which had a very moribund sort of existence. Our young people took hold of it, perhaps a little hesitatingly at first, but as the thing grew, there arose out of it the young people's forward movement for missions, and we found before very long, in working in this direction, we had struck a vein of magnificent richness on the spiritual side and on the financial side. We found the movement was becoming a great source of spiritual benediction to young people.

Well, that is the way it went on. We found we must do something for the young men that were attending college. For the most part they had to work their way through; they hadn't a wealthy friend to put them there, and they had to earn money in the summer to put them back in the college in the autumn. We tried an arrangement whereby we would give them out of the missionary fund, when they worked through the summer, \$100 clear at the beginning of the autumn. But that was only a kind of slow starva-

tion for them. Our college authorities were in the habit of making loans to the students, but the result of that was that when they went out after graduating, they went out with a burdensome debt. We said, "We have got to put a stop to this." And the college authorities and the missionary authorities conferred together, and we said, "Out of the missionary fund we will provide \$100, and the educational fund will furnish \$100, and these young men who do this work in the summer will have a clear fund of \$200." That is the plan we are working on to-day. These students go out in the field where their services are needed, and their living expenses and traveling expenses are paid, and they have a clear sum when they go back to college.

So, as time went on, there was a constant endeavor to keep the spiritual side of the work prominent, and get the young people to pray for missions. That was all right—but when we tried to put it in practise, the reply substantially was this: "We pray for missions, but missions are a somewhat indefinite thing." Then we said, "Pray for some particular field." And they said, "So we would, if we knew anything about it." "Then pray for the individual missionaries." "Well, we don't know them." So that brought us to a point that we had to give them something to pray about, and that revealed the fact that for their praying there must be a literature prepared for study. So text-books were prepared and general literature was scattered through the Church. And that served an excellent purpose.

Then we saw there was one thing yet needed, and that was, if the young people were to be utilized in the work of missions, we must train them in the direction of the support of missions. We soon made another discovery, that it was not a wise policy to depend on spasmodic efforts in giving. So that developed the idea of systematic giving for the support of missions, and though it took a small form at first, two cents a week or upwards, though it was a small beginning, it grew and grew, and this day it is growing still, and this movement of the young people which at first brought less than \$5,000 revenue, brought us last year \$55,000 revenue, and as a matter of fact, our young people have contributed enough to support our missionaries in Japan, and China, besides contributing to our work among the Indians, and somewhat to the work among our white population.

We worked on these lines of praying and studying and giving, and then, to crown it all, there came our Laymen's Missionary Move-

ment, one of the most magnificent signs of the times in a century. But we must make that movement permanent, and to have it permanent we must have two things. We must have the young blood coming from the young people's societies to take the place of the men who are moving off the field, and we must have a people trained in systematic and proportionate giving. We have a quarterly publication for the cause, and a full supply of leaflets, and we have a man taking charge of that part of the work and doing it almost without fee or reward, the Rev. Richard Wadsworth; and wherever you hear his name mentioned, you can safely set it down that he is an apostle of hard cash, and has succeeded more than any man I know in doubling, trebling, and quadrupling our missionary fund.

These are a few of the directions in which we are trying to work; so you will see that as far as the Methodist Church in Canada is concerned, we have no special need of the young people's movement just now, for our young people are thoroughly organized already, but we see that the wider movement is bringing in results, and therefore we bid it Godspeed, and will give it all the help and encouragement we can.

WHAT THIS EDUCATIONAL CAMPAIGN MEANS TO OUR HOME MISSION WORK

THE REV. ALPHA J. KYNETT

Recording Secretary Board of Home Missions and Church Extension of the Methodist Episcopal Church

What does this movement of the young people on educational lines mean for home missions? Friends, it means victory, an absolute and complete victory. Those of you that examined the exhibit in the hall, must have been struck with the remarkable richness of the exhibit with reference to the foreign matter and the remarkable fulness of the literature on the one hand, and the absence of exhibit and the scarcity of literature for home missions on the other. And when you listened to the magnificent program which has been prepared for us, you must have felt that there was something of the same disparity. And yet I want to say that I believe that in this young people's educational movement lies the great hope of our Church for both foreign and home missions. My own belief is that our own land is God's chosen battle-field, on which will be fought

out the ultimate fate of Christian morality and civilization. Here, in the midst of this magnificent movement under these two flags, which proffer to downtrodden peoples of many nations life, liberty, and an opportunity for the pursuit of happiness, God has intrenched his Church. It is a land which has been wondrously preserved for Protestant civilization. It was more than mere chance which deflected the Spanish to South rather than North America. It was more than mere fortune of war which, on the Heights of Abraham at Quebec, decided that not French papal absolutism, but that English free speech and democracy should control this vast domain. It was more than our diplomacy as Americans which secured, by the Louisiana Purchase, that vast territory out of which we have been carving empire States. It was more than a happening which brought us the possession of Oregon and the vast Northwest. Here it is that with printing-press and schoolhouse on each side, God has intrenched his Church and bids it await the contest, and it is upon us. They are coming across the Atlantic; they are coming by the million on our western borders which, through the wonders of our modern invention, are so near that those far-off shores of yesterday are our next-door neighbors of to-day—where lie lands teeming with hundreds of millions of human beings, lands offering commerce its richest fields, and yet lands where the old, stationary civilization of the East is being brought face to face with the new, progressive civilization of the West. What is to be the outcome?

I am not one who looks for ultimate defeat. That morality and civilization which, when poor and despised, defied the keenest attack of Grecian intellect, and the fiercest blow of Roman power will not meet defeat at the hand of European infidelity or of Asiatic immorality. But just as at Waterloo Wellington stood against the onslaughts of Napoleon, so we must hold America for Christ. Victory here means, humanly speaking, victory at all points. Defeat here at the base-line of supplies and at the very center of missionary endeavor, means, humanly speaking, defeat in all parts of the field. We must hold America for Christ.

There was a time, historians tell us, when the battle for the world's supremacy took place in the valley of the Euphrates. There was another time when the struggle for the world's supremacy between Roman and Carthaginian was decided in the Mediterranean; and we have scarcely emerged from that era in which our British forefathers, against Hollander and against Frenchman and Spaniard, fought their way until Britain became mistress of the seas.

To-day as our fleet is in the waters of the Pacific, it is but the recognition of the fact that the struggle between faiths and races and civilizations will be largely decided on the bosom of the Pacific. And in that coming struggle God has placed us, with our Canadian brethren, with immense advantages and corresponding responsibilities.

With our seacoast line, with harbors on which can ride the navies of the world under English and American flags, and with that southwestern territory of Hawaii at the crossroads of the sea, the Philippines, the gateway in the golden sea, and with the completion of the Panama Canal, which will make Valparaiso, on the coast of Chile, nearer to New York than it is to San Francisco to-day, that western continent will be largely peopled by those of our own race and kin. And with that comes an opportunity to English and American Protestantism, and with this opportunity a responsibility, and one concerning which Methodism will have to assume its share.

I wish I had more time. I can only call your attention to this historic fact. There was a time when that theology was dominant which declared that if a man had religion he couldn't know it, and if he knew it he didn't have it; if he had it he couldn't lose it, and if he lost it he never had it. And it was not until the preaching of our Methodist forefathers that there came the thought that, under God's relations with man, a man might have religion and might know he had it, and affirmed the validity of the truth that is borne out by personal experience, that if a man had it, he must know it, and if he lost it he must have had it. It was not until that became dominant, under whatever name you please, that God answered our prayers and battered down the walls of heathenism and threw open the world to the gospel of Jesus Christ. And in this Convention we have learned of those magnificent results.

But we must solve the problems at home. I wish I had time to refer to them. But these problems our young people must study, and to these we as Americans and Canadians must become fully awake. There is the relation of labor and capital—only to be settled, I believe, when men become aware and convinced of the fact that the religion of Jesus Christ is applicable to modern society, and that it is possible to live by the golden rule, and not by the rule of gold. Then there must come also the settlement of that great liquor question—never more violent than now, and never nearer to its final settlement than now. I believe the boys and girls in our

Epworth Leagues are going to see the dawn of the day when men are going to look with wonder that the organized liquor traffic was tolerated or permitted as long as it has been, just as it is only a generation since men have wondered that ever Christian men permitted or tolerated or sanctioned slavery.

And then the problem of the city, the problem of that great race in the South, the problem of the vast immigrations that are taking place to our Western continent, problems that come to us in the great influx of people. Oh, what a wonderful task lies before the young men and women of Methodism, to win America for Christ! And, as through enthusiasm and education, our Church becomes awake to the fact that God has placed in North America the very strategic place for the salvation of the world, will we find the working out of the magnificent work that can be done through educational methods for the boards of home missions.

WHAT THIS EDUCATIONAL CAMPAIGN MEANS TO OUR FOREIGN WORK

THE REV. A. B. LEONARD

Corresponding Secretary Board of Foreign Missions of the Methodist Episcopal Church

It is a great thing for one to say, "Myself for Christ." It is a greater thing to say, "My country for Christ." But the greatest thing one can say is "The world for Christ." And it is upon that plan that the Word of God is built from beginning to end. It is a great world book, the only book that gives man information concerning a God that loves the human race. That is a fact that heathenism never made known.

To take in this vision—this world-vision, is the supreme duty of every disciple of the Lord Jesus Christ. When he spoke concerning this matter he said, "The field is the world." He proclaimed the great truth that God loves the world, and just before cloud-shrouded he mounted the skies, he said, "Go ye into all the world, and preach the gospel to the whole creation."

No man shall go beyond me in the matter of interest in home missions. I believe every word that Dr. Kynett has said. The greatest word that can be spoken in favor of home missions will

be endorsed by every true follower of the Lord Jesus. But as young people, we must lift our eyes beyond the country in which we live. We must see our own country, but we must see beyond the lines of our own country, if we are to be the representatives of Jesus Christ. You know human nature is selfish, and it is only when human nature is reconstructed by the power of the gospel that we are able to look beyond self and selfish interests and think of world-wide interests.

The man of the world lifts up his eyes and looks upon the field and it is no broader than himself. Whatever he thinks centers in self. If he makes money, it is for self; if he seeks social position, it is for self; if he seeks political position, it is for self. I can give you a recipe by which every one of you can backslide if you want to before you leave this house. I wouldn't advise you to follow it, but just resolve now and here you will never think of anybody but yourself; you will never toil for anybody but for yourself; you will never pray for anybody but for yourself; and the moment you take that position, you put yourself out of the kingdom of God. No man can live in the kingdom of God one moment on that basis.

We may lift up our eyes and look upon our individual or local churches, and they are interesting and need attention; but we must see beyond that. We have had a good many people who have limited their vision to their own country, and have been unwilling to see the ends of the whole world. I never was so fortunate as to have a pastoral charge in my life in which there were not a few—I am thankful they were not very numerous—but a few who said they were not interested in foreign missions. I never had an official board or quarterly conference in which I did not find two or three or half a dozen good brethren who were the watch-dogs of the treasury, wonderfully afraid lest the people would be robbed of their money in the interests of the benevolences of the Church, and especially of foreign missions.

If I can understand this great movement that has come to us in recent years, it means that in the future we are to have churches in which there will not be one person who will say, "I have no interest in foreign missions," in which there will not be an official board who will stand in the way of collections for foreign missions; and we shall create an atmosphere through this young people's movement that will make our churches at home feel and obey our Lord's last great command to go into all the world and preach the gospel to all of earth's millions.

As I looked out on that vast audience this morning of three thousand people, young people mainly, I said, "Here is a company of young men and young women who in the near future are to be the controlling power of the Churches of America." They represent the young life of the Church, and this young life of the Church is being imbued with the missionary spirit as never before in the history of Protestant Christianity in the United States of America. And it is a promise of a harvest in the future that not one of us can measure now. There is no such thing as measuring the possibilities of the Protestant Churches of North America when once thoroughly baptized with this spirit of world-wideness in the propagation of the gospel of Christ.

Since this movement was set on foot, comparatively a brief time ago, what wonders have been accomplished. In these eight or nine years in which we have been carrying on this great educational missionary campaign, I have lived to see an increase in our annual income, amounting to over \$700,000. I have seen the Methodist Episcopal Church pass the line of \$2,000,000 in its annual contributions to missions, but that is only a beginning. When the atmosphere of our churches is surcharged with this idea of a world-wideness, when these young people in the Sunday-schools and in the Epworth Leagues, come into the congregations with a ruling influence in those congregations, when we come to the full fruitage of this movement, we shall see such an outpouring of money for the evangelization of the world as we have not dreamed of, up to this time.

Then it means, for the foreign field, new forces of workers, money first with which to send them out, and then the men and women to go into the field for the purpose of leading the Church in foreign lands. Of course we never expect the time to come when there shall be an effort to evangelize India, China, and Africa by foreign missionaries alone. We do not expect that; we do not want that. What we want is to have a supply of men and women who shall go out to the foreign fields to be leaders of the host raised up on the foreign field among the native people. That time is already beginning to dawn. We are having in our foreign field a large number of men coming to the front, men of real ability and real power, who are preaching the gospel of Christ, and leading the people as no foreigners can. But for the time being we must have a large number of men and women who are thoroughly prepared to go to the field, for the purpose of being leaders of those whom

God shall raise up in the foreign fields. We must have picked men and women, men and women who have strength for a campaign against unequal forces, well educated and well trained and thoroughly consecrated.

This great movement means these two things: It means, first of all, missionary enthusiasm and interest at home that shall enlist the whole Church, and double and multiply the resources of the mission boards for the sending out of the missionaries. It means, in the second place, well-equipped, well-furnished, thoroughly consecrated men and women, who shall go to the foreign field.

THE CALL TO ADVANCE

THE REV. WALTER R. LAMBUTH

*Secretary Board of Missions of the Methodist Episcopal Church,
South*

The call to advance is a call of the open door. Drawing a line through the century that has preceded this one, we will find in the year 1850 that almost every mission field now occupied was closed. I refer to Japan, Korea, China, and to a very large extent, India—because of the presence and influence of the East India Company, which was antagonistic to missionary work—Persia, Arabia, and Africa, and the republics of South America. In the latter not a Bible could be sold, and where agents of the American Bible Society were stoned to death, in several of those republics, since 1850 the doors have been flung wide open. We have now a thousand millions of people occupying these great fields in behalf of which God has answered our prayer, “Thy kingdom come.” We have been praying that barriers should be removed. He has removed the barriers, lifted the gates off their hinges, and these doors of opportunity are wide open, and this constitutes the call to advance to-day.

Then there is the call of the need of these same fields, a call voiced by the millions occupying these very fields that were closed for so many hundreds of years. And first of all, that phase of need which appeals to us is the inadequacy of the non-christian religions.

Take your place, in the heart of China, and you will realize it. Stand upon the backbone of the peninsula of Korea, and you will

realize it. Go to the religious center of India, to the very citadel capital of the religious life of India, Benares, where they worship the monkey and the cow, and where hundreds of thousands are found bathing in the waters of the sacred Ganges, where human parasites in the persons of 30,000 Brahman priests are eating out the very heart of the people—the most religious in the world—reaching out for something higher than they know, and yet every advantage of them being taken by their blind leaders. The gross immorality found in Calcutta and Benares helps us to understand why Gautama swung away from Brahmanism, and why he became an atheist, protesting against a religion which could do no more for the people than this had done. Unfortunately, his followers lapsed into polytheism; and Buddhism, as we have it to-day in China, Japan, and India, is itself a degenerate form of religious life. These religions are utterly inadequate to save the people. There is not enough truth to save.

What is the other phase of it? That the gospel of Jesus Christ, is adequate to save the millions of India, China, and other world fields that are now wide open. Take old Brother Kim of the Methodist Episcopal Church in Korea. He is on the road to Seoul. This is only a few years ago. He picks up a string of cash on the road, and returns it to the man who lost it. This man puts him in the way of finding a missionary of whom the other had never heard. He accepts Christ, and before long there is an awakened desire in his heart to impart the gospel to the people of Phyengyang. He turns his back on the capital and returns to his native city in the far north. There he is imprisoned, put in the stocks; he is brought before a magistrate, laid on his face on the ground and beaten with rods because he refuses to renounce Jesus Christ. He said, "I cannot renounce him who died to save me." Finally word came from Seoul that he should be released; then they stoned him on the way home, but still he witnessed for Christ. It is an indication of what Christianity can do in Korea. I stood on the platform of the church in which this man's converts were gathered and saw twelve hundred men and women who believed in Jesus Christ. The gospel is adequate, and if it can save one man like Kim, it can save Korea and it can save the world.

It is the call of the native Church. Singularly enough, there are three men on this platform who were commissioners representing the three great Methodist Churches in Japan. There were three others in the commission of six, and in the conference in Tokio

we organized the Methodist Church of Japan with about 12,000 members—presenting a united front to heathenism. We elected the Rev. Y. Honda, President of Oyama College, as the first Asiatic Protestant bishop in all the history of missions. The first step the Church took was to organize a missionary society and a man was sent to work among the Japanese in Korea. As a second step, it organized a missionary evangelistic campaign throughout the Japanese empire, praying for an addition of 10,000 souls this next year, and with faith in God this new Church in Japan is going forth to conquer.

It is the call of a native Church that says, "Help us now to make our fight and we in turn will help you evangelize the millions to the west and north and south of us." It is the call from Korea of 45,000 Methodists; of 50,000 in China, including the converts of the three Methodist Churches represented on this platform today; of 210,000 Methodists in India, who are praying that we will send reinforcements and help them to evangelize their own people.

It is the call of the young life of the home Church; because the young life is tremendously optimistic, and their optimism grows out of their faith in God. It is the call of the young people of the Church, because they know how to obey. They believe in the impossible—that it can be accomplished—and they are ready to obey, giving proof of their obedience by offering themselves for service in these foreign fields.

It is a call for trained leadership, which the church so much needs. With over 250,000 volumes of mission study text-books sold in the last two years; 175,000 persons studying missions systematically this year; with probably 200,000 next year, and 6,000 persons trained in summer schools, for the leadership for which there is a call going forth everywhere—the call is being answered.

There is one fundamental principle underlying this work which should be kept in sight. Mr. Michener well says that the sole reason why the Young People's Missionary Movement exists is to coöperate with the boards in missionary educational work. Let us place great emphasis at this point.

In the next place he makes it clear that, while the organization is interdenominational, the use and work of the Movement is denominational. So that from this tremendous dynamo of Christian inspiration there shall run all the wires of denominational effort, faith, liberality, strength, inspiration, and the working power of this Young People's Missionary Movement. Therefore of right

and of necessity we must stand by this Movement, helping these leaders to work out their great ideals.

It is a call to the laymen of the Church. The other day I looked into the faces of 1,400 Presbyterian laymen. They resolved, after two days of prayer, without noise, without blare of trumpets, quietly, prayerfully, determinedly, that within the next twelve months they would increase the contribution of their Church to foreign missions \$800,000 in behalf of the evangelization of the world. This is to bring the contribution of the Presbyterian Church from \$1,200,000 up to \$2,000,000. "When we get two million," they said, "we will advance to three, then to four, then five, and then we intend to reach the six million dollar mark, necessary to maintain our four thousand missionaries we are going to throw into the field, to reach the 100,000,000 people for whom we are responsible." This is a movement big enough and with inspiration enough for the completion of this world campaign. Thank God these laymen are girding themselves all over the Church, in all of our Methodism, for this task of complete and final evangelization. The world field is open. We can occupy the field, and the world can be evangelized within a generation, if we but employ the forces of the Church wisely for the completion of this great work.

It is a call of the heroic missionaries, many of whom have laid down their lives on the field. It is the call of Melville Cox, who said, "Let a thousand fall before Africa be given up." It is the call of Isabelle Thoburn who laid down her life in Lucknow. It is the call of Laura Haygood, who came from Atlanta, Georgia, and gave her life for Chinese women; of Bishop Wylie who died in Fu-chou; of dear old Dr. Maclay, who opened the work of the Methodist Episcopal Church in Japan; and a thousand others equally true. I mention one medical missionary, Dr. Hall, who fell as a martyr in Korea, who unfurled the standard in northern Korea around which there are gathering tens of thousands of Korean inquirers and converts.

And lastly, it is the call of God to advance, and it is the call of God in Jesus Christ. "Ye did not choose me, but I chose you, and appointed you, that ye should go and bear fruit, and that your fruit should abide." What is it but the preeminence of Jesus Christ of which we should catch a gleam, in order that we should find in our souls, as we bow before him, the One "chief among ten thousand and altogether lovely?" Oh, as we look upon Jesus Christ, who said of himself, "And I, if I be lifted up . . . I will draw all

men unto myself"—shall we not be able to say with that wonderful Moravian missionary, "I have but one passion; it is He"? Then we shall be able to say with the apostle, as he indited that Epistle to the Romans, as he longed and yearned to extend the gospel in the Roman empire, "I long to see you, that I may impart unto you some spiritual gift." He was ready to offer his life that they might know more of Jesus Christ. "I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth." And then he said, knowing what might befall him, "I am ready to preach the gospel to you also that are in Rome."

Oh, may God help us to answer the call!

DELEGATES OF THE METHODIST PROTESTANT CHURCH

THE REV. A. E. FLETCHER, CHAIRMAN

President Pittsburg Conference

The rally was largely attended, both by representatives of the local church and by delegates from abroad. The meeting was enthusiastic. Dr. C. F. Swift, of Beaver Falls, and Prof. Newman, the leader of the Second Church choir, led by the organist of the church, furnished exceptionally fine and inspirational music for the occasion.

There were three addresses, the first by the Rev. W. I. Haven, of New York, the son of former Bishop Haven of the Methodist Episcopal Church. The thought of the address was a ringing appeal to the intelligence of his auditors on the greatness and the scope of missions. This address was followed by an inspiring and enthusiastic address by the Rev. F. C. Klein, of Baltimore. Then followed an address by the Rev. J. H. Lucas, secretary of our Home Mission Board. Dr. Lucas gave a practical turn to the thought of the rally. The theme of both the convention and the rally was a better education. Dr. Lucas drove the question home, What are the missionary workers of the Methodist Protestant Church ready to do respecting the study proposed? Then and there the question was put to a practical test. The answer was immediate and enthusiastic. The names of more than twenty workers were given to be written down as pledged, when they arrived home, to organize a missionary study class.

Then another practical turn was given to the rally by raising between sixty and seventy dollars to complete the sum required to make up the five thousand dollars asked for by Bro. Van Dyke for building homes for our missionaries in Japan. It was a warm, inspiring rally, full of zeal and power and good works. The Methodist Protestant rally was for them a fine conclusion to a great convention, manifesting its spirit, and giving promise that our Church henceforth will work for missions in a finer spirit and with a broader comprehension and intelligence.

DELEGATES OF THE PROTESTANT EPISCOPAL CHURCH

THE BISHOP OF PITTSBURG, CHAIRMAN

At the meeting of the Episcopalians the Bishop of Pittsburg made an address, welcoming representatives from Canada and the United States. Other speakers were Messrs. Thorne, Cochran, and Adams, and the Rev. Everett P. Smith, Educational Secretary of the Domestic and Foreign Missionary Society.

Plans were discussed and adopted, as embodied in the following resolutions:

Resolved, First, That we hereby record our hearty approval of the opportunity afforded by the work of the Young People's Missionary Movement.

Resolved, Second, That the reports of the addresses delivered at the Convention be given the widest circulation in the Church publications.

Resolved, Third, That special efforts be made to secure full delegations of Churchmen at the conferences to be held this summer under the direction of the Young People's Missionary Movement at Silver Bay, New York, Lake Geneva, Wisconsin, and Alliance, Ohio.

Resolved, Further, That these resolutions be sent to our Church Diocesan publication and local Pittsburg papers, and for publication in the press of Canada.



MISSIONARY EXHIBIT

DELEGATES OF THE PRESBYTERIAN CHURCH IN CANADA

THE REV. R. P. MACKAY, CHAIRMAN

Secretary Foreign Mission Committee

The Canadian Presbyterian delegates discussed methods of developing missionary education. The practical result of the meeting was the passing of the following resolutions and the determination of the gathering to exert every effort in order to secure their being carried out:

1. *Resolved*, That this meeting of Presbyterian delegates to the First International Convention under the direction of the Young People's Missionary Movement respectfully recommend the Assembly's Committee on Home Missions, Foreign Missions, Sabbath Schools, and Young People's Societies, to consider the question of holding Conferences in each Synod of the Presbyteries' Conveners of these four departments, to discuss the question of missionary education, with a view to arriving at some thoroughgoing policy thereon.

2. *Resolved*, That the Presbyterian delegates from the Synod of Toronto and Kingston present at this Convention recommend that the Presbyteries' Conveners on Home Missions, Foreign Missions, Sabbath Schools, and Young People's Societies, be called together on the morning of the day upon which the Synod opens, in order to spend the forenoon and afternoon discussing a policy of missionary education. That President William Douglas Mackenzie of Hartford Theological Seminary be invited to deliver before the Synod his address on "The Place of Missionary Education in the Life of the Church."

3. *Resolved*, That we respectfully request the Assembly's Home and Foreign Mission Committees to consider the question:—Has not the time arrived for the establishment of an Educational Department (jointly or separately) and the appointment of an Educational Secretary?

4. *Resolved*, That we suggest to the various Synods and Pres-

byteries the holding of Missionary Institutes throughout the whole Church.

5. *Resolved*, That the General Assembly's Committee on Sabbath Schools be requested to consider: (a) the giving of a diploma in connection with mission study in the Sabbath-schools; (b) the addition of a handbook on missions to those already used in the Teacher Training Course.

6. *Resolved*, That the Rev. R. P. Mackay be requested to write a text-book on his recent tour of mission lands, laying special stress on our own work, the volume to be issued similar to the Forward Mission Study Courses and to be accompanied by a handbook of Suggestion to Leaders.

PRESBYTERIAN UNION MEETING¹

PRESBYTERIAN CHURCH IN U. S. A. AND PRESBYTERIAN CHURCH
IN U. S.

MR. ROBERT E. SPEER, CHAIRMAN

*Secretary Board of Foreign Missions of the Presbyterian Church
in U. S. A.*

WORK OF THE BOARD OF HOME MISSIONS OF THE PRESBYTERIAN CHURCH IN U. S. A.

MR. JOSEPH E. McAFEE

The Board of Home Missions, through some of its departments, is serving the whole Church without territorial distinction. The Department of Church and Labor is helping all the churches everywhere to reach out to the people and to be reached by the people.

The Department of Church and Immigration is supplying literature and inspiring local churches to undertake a work which constitutes a local problem always.

In twenty-four synods and other missionary presbyteries the work is supported by the agencies of the Board of Home Missions. These include thirty-one of the largest and neediest states and territories. These are the sections of the country filling up most rapidly.

Porto Rico and Cuba are home mission territory under the direction of the board. There are already sixteen thousand Protestants in the islands. Demands are pouring in for the establishment of new stations. Villages willing to do all they can are pleading for chapels. Each missionary preaches every day in the week. A native ministry is being developed.

The board must provide this fiscal year for the support in whole or in part of about two thousand two hundred and fifty missionaries and missionary workers.

One Western presbytery has fifty-three towns with no Presby-

¹Only condensed reports of the addresses of this meeting are given.

terian or Congregational churches or other provision for those naturally affiliating with such.

Texas has towns and cities of more than one thousand population each, a large proportion not claimed by any Church. The Cumberland reunion imposes special obligations.

The South, in almost every city, town, and hamlet, is taking on new life. People are migrating in large numbers to the South. The former Cumberland Church had two thousand churches in the South. Any one can see how large these facts spell the word *responsibility* for the reunited Presbyterian Church.

WORK OF THE BOARD OF FOREIGN MISSIONS OF THE PRESBYTERIAN CHURCH IN U. S. A.

MR. ROBERT E. SPEER

The Board of Foreign Missions was organized in 1837. In the first year it reported four missions, six missionaries, no native workers, ten communicants, and fifty scholars, with an income of about \$34,000. Now, it has in round numbers, twenty-eight missions, nine hundred missionaries, 3,200 native agents, 70,000 communicants, 37,000 scholars in schools, and an income of a million and a quarter. Its missions are in Africa, India, China, Japan, Siam, Korea, the Philippines, Persia, Syria, Mexico, Guatemala, and South America. The Board is composed of twenty-three members and has four secretaries and six assistant secretaries, and a treasurer. The treasurer is Mr. Dwight H. Day, 156 Fifth Avenue, New York City.

To the Board of Foreign Missions the Church has committed all its responsibilities toward the evangelization of the one hundred millions of souls, who, as far as we can see, will not hear the gospel unless they hear it through our Church. These people are Mohammedans, Confucianists, Taoists, Buddhists, Hindus, Fetish worshippers, and nominal Christians. The Board seeks to make the gospel known to them, not only by a great army of preachers, but also by 1,145 schools and colleges, thousands of Sunday-schools with 83,452 scholars, 7 printing-presses issuing more than 130 million pages a year, 115 hospitals and dispensaries treating 426,000 patients a year. There are also theological seminaries containing nearly 300 students. Hospital buildings, churches, manses, mis-

sionary residences, school and college buildings must all be provided also.

In these and many other ways the Church is seeking to fulfil through the board her mission to the five score millions to whom she has been sent.

WORK OF THE BOARD FOR FREEDMEN OF THE PRESBYTERIAN CHURCH IN U. S. A.

THE REV. E. P. COWAN

If I had time I would like to call attention to the relation of each of our benevolent boards to the other boards of the Church, and show how distinct the work of each board is, and yet how they all work together for a common end—the hastening of the coming of the kingdom of God in the world. While no one board would willingly do anything to take one single dollar from any of the other boards, yet each board does all it can to increase its own resources, under the conviction that the Church at large does not in any year give half as much as the work demands.

I would not unduly magnify the greatness of the negro problem, but I believe it to be much greater than it now appears to many minds that have not given it a serious thought. To remember that there are now nearly ten million negroes in this land and that they doubled in number during the first thirty-three years after their emancipation, suggests the tremendous fact that at the same rate of increase there will be in the next hundred years as many negroes in this land as there are white people now. However complex and difficult may be the problems growing out of the presence in this land of ten million people separated from the rest of the inhabitants by color, custom, and law—the giving to them of the gospel and a Christian education will not only *not* complicate these problems; but most certainly will aid in their final and satisfactory solution. Our Church is doing but a part of this great work that is laid on the Christian conscience of this land, but the small amount of money furnished our board each year with which to maintain its one hundred and fifteen schools, with their fourteen thousand pupils, and three hundred and sixty churches, ministered to by their two hundred and twenty preachers of the gospel is most convincing evidence that the rank and file of the Presbyterian

Church do not begin to realize the greatness of their opportunity or the seriousness of their responsibility in connection with the redemption of this race from ignorance and superstition and sin.

One illustration will suffice. Only yesterday we received at the rooms of the board the annual collection of a large and influential church of over seven hundred members, which bears the honored name of First Presbyterian Church in one of our large cities, and the amount of this annual offering was exactly one dollar and eighty-five cents.

THE POTENT FACTOR IN WORLD-WIDE EVANGELISM

MRS. M. J. GILDERSLEEVE

Associate Secretary Woman's Board of Home Missions

The potent factor in world-wide evangelism is America Christianized. The more rapid the evangelization of America, the more rapid the evangelization of the world. America is the base of supplies for world-wide missions. The future progress of foreign missions largely depends on the resources and loyal support of the home base.

Is this great Presbyterian Church awake to the fact that "the fate of the twentieth century in no small measure depends upon the kind of citizens developed on this continent"?

True, we have public schools which are a mighty force in developing our youth. But President Roosevelt made a terse statement when he said:

"Education is not sufficient in itself—we must cultivate the mind. With education of the mind must go that spiritual training which will make us turn the trained intellect to good account. A man whose intellect has been educated, while at the same time his moral education has been neglected, is all the more dangerous to the community because of the exceptional additional power which he has acquired."

The helpless, the ignorant, the Christless in this great wide world must hear of the evangel, if the "Go ye" is obeyed by the followers of him whose great, loving heart craves the worship of all his children.

WORK OF THE WOMEN'S BOARDS OF FOREIGN
MISSIONS

MRS. JOHN F. MILLER

The foreign missionary work done by the women of the Presbyterian Church is not directed by one general board; but, in order to divide this great task—most of it being done gratuitously—it is distributed over seven different districts, resulting in seven boards, with headquarters in some central city.

These boards are equal in authority, and representatives from each form what is called the Central Committee, which meets annually to discuss matters of common interest.

There is, however, but one literary organ, our *Woman's Work*, known to us all as an invaluable tool for work.

Over Sea and Land is our Junior magazine published in the interest of both home and foreign missions.

All the boards publish most valuable leaflets containing information regarding the fields and their work, hints and helps to auxiliaries, and many biographies of inspiring lives.

For twenty-five cents sent to the board a letter from a missionary will be sent monthly.

Another precious bond that links us very closely to our representatives on foreign fields is the Year Book of Prayer, issued yearly and containing the names of all our missionaries and stations, that they may be daily remembered in prayer.

And how can we say enough of those splendid annual reports furnished by our boards, which furnish much of the very best material to be obtained in preparation for the various monthly missionary meetings of all branches of any church?

And notwithstanding all this notable work done by our boards, they are sometimes criticised and the fear is expressed that only a small percentage of the money given will reach the field.

In trying to allay some such fear, as also, that the work of the women's boards was superfluous, the president of the Philadelphia board sent to one of the secretaries of the board of the General Assembly the following question: "Can this work of the women be done by the General Board at little or no expense?" To this he replied, in part, in this manner, though not permitted space to quote all verbatim:

"The women's boards and societies have an organization well-

nigh perfect, and we consider their work not only the most efficiently done, but the most economically done, nearly all of it being unpaid work. They are able to raise the enormous sum which they assume (about \$400,000 yearly) by the parent society laying a distinct obligation on each individual society; and it, in turn, on each individual member.

"If the Assembly's board should have to do this work, it would cost us four, five, and possibly six times as much as it does to-day and would not be anything like as well done.

"I make bold to say that the most efficient, the most economical, the most self-sacrificing work in the cause of foreign missions, not excepting the missionaries on the field, is done by the women in our various boards and societies, who give all their time, their strength, their prestige, and their money so freely for their suffering sisters in non-christian lands."

This generous testimonial is highly esteemed as recognizing, not only our effort to raise money, but the higher principles involved in this labor of love.

WORK OF THE EXECUTIVE COMMITTEE OF FOREIGN MISSIONS OF THE PRESBYTERIAN CHURCH IN U. S.

THE REV. H. F. WILLIAMS

Editor The Missionary

Mr. Williams presented the work of his board. He referred especially to the fraternal feeling existing between the missionaries of the Southern and Northern Presbyterian Churches in China and other fields.

MISSIONARY MEETINGS

MR. VON OGDEN VOGT

Secretary Young People's Department of the Board of Home Missions

Let us not despise the much maligned missionary meeting. Remember that most of the boys and girls and young people learn very little about missions, except through some sort of missionary meeting.

How many of you have ever attended in your church a missionary meeting that was a little bit underprepared? The first point is to use all the interesting material ready for you. For example, every time the Christian Endeavor topic relates to home missions the home board issues a free and special program on that subject. The foreign board also will furnish you material. Study the catalogues of both boards, as to maps, charts, pictures, and other material.

How many ever attended a missionary debate in your own church? Not so many hands. A suggestion for the rest of you. Get one or two older young people to support some such question as this: "Resolved, that the mission board officers should be turned out for not raising enough money to meet the needs." Get some of the younger members to take the negative. Here would be a capital chance to display the need as well as the practical organization and methods of the boards.

How many ever had a missionary meeting about the field that your own church supports? Good. Some of you know what definite and intimate impressions that makes. A very good reason for having a field of your own.

We have enormously enjoyed and profited by the pictures thrown upon the screen at this Convention. How many have had a stereopticon lecture in your church on the subject of missions? Both the home and foreign boards can supply several lectures and the pictures. The fees are nominal and the pictures fascinating. Try it right away in your church.

How many have had in your church impersonations of missionaries and people? Two hands. Excellent. Why not? It is one of the most engrossingly interesting as well as instructive methods of missionary education. Let an older boys' club or a circle of girls prepare the presentation of a missionary scene once in a while, and all the boys and girls will want to join those clubs. Display a little tea party in a Japanese garden without conversation, or Marcus Whitman with his Bible and the American flag among the Indians in the wilds of Oregon. If you are able to work out especially successful scenes and dialogues, have them published for the benefit of others.

How many ever attended a missionary prayer-meeting in your church? All these other methods of meetings may be interesting and should be used, but why not sometimes devote an hour to a

public missionary prayer-meeting with nothing but a few hymns of praise and many prayers for the fields and the workers?

MISSIONS IN THE SUNDAY SCHOOL

THE REV. GEORGE H. TRULL

Sunday School Secretary Board of Foreign Missions

It is quite unnecessary in this audience to consider the reasons for missions in the Sunday-school. We are concerned not so much with the question "Why?", but rather with "What?" and "How?"

In answering these questions let us note three things.

- I. A Definite Policy, or the program defined.
- II. The Necessary Equipment, or the available material.
- III. The Necessary Organization, or the missionary committee.

I. *A Definite Policy.* This is fourfold, as follows:

- 1. Systematic, graded instruction.
- 2. Definite, daily prayer.
- 3. Proportionate and systematic giving.
- 4. Effort to secure missionary recruits.

This policy should be adopted by every Presbyterian Sunday-school in the land that desires a share in world-wide evangelization.

II. *The Necessary Equipment.* To make the policy effective in its various particulars, material is a necessity. This is now available and may be secured through correspondence with the Sunday-school departments of the Boards of Home and Foreign Missions, 156 Fifth Avenue, New York.

III. *The Necessary Organization.* No policy however good is automatic. It requires back of it consecrated flesh and blood and brains, hence the need of a committee composed of the very best available people in the church. Because of the far-reaching possibilities of missions in the Sunday-school, such people should be relieved from other obligations, if necessary, that they may serve on the missionary committee of the Sunday-school. Correspondence on any of the above topics is invited by the Boards of Home and Foreign Missions.

SYSTEMATIC STUDY OF MISSIONS

MR. T. H. P. SAILER

Educational Secretary Board of Foreign Missions

At West Point we have young men studying tactics and strategy and all that relates to the art of warfare. But it is not enough when these men go into actual battle that they should understand the general theory and practise. They must then know in addition everything possible about the topography of the battle-field, the strong and weak points of the enemy, the methods that have been found most successful in fighting such a foe under such conditions. There must be plenty of particular information.

In the same way, it is not enough for us to know our Bibles, and Christianity as it exists in our own circles. We must know the fields on which the home and foreign missionary forces operate, we must understand thoroughly the people whom we are trying to win, their outlook and impulses, and the methods that have been found most effective in organizing them to help themselves. If the home and foreign missionary campaign is a matter that concerns the whole Church, then the whole Church should keep itself informed about this latter class of facts. This is the main argument for the systematic study of missions.

We need an outlook that is not only broad, but vivid; that deals with things that are most significant and shows them in their important relationships. We need regular and frequent impressions in order that the material may be well assimilated; we need plenty of opportunity for expression and discussion; and all this should take place in an atmosphere of social freedom. These advantages are provided by the mission study class.

This is not a patent method. Success is not inevitable. There is scope for the greatest ability in this work; but the most important thing is more than mere ability, it is spiritual power. If we can start the present and future leaders of the Church studying home and foreign missions in the right spirit, the other problems of this great work will solve themselves.

DELEGATES OF THE REFORMED CHURCH IN AMERICA

MR. H. A. KINPORTS, CHAIRMAN

Secretary Department of Young People's Work of the Missionary Boards

The program was somewhat informal, but the place of honor on it was given to the three foreign missionaries who were present, the Rev. Albert Oltmans of Japan, the Rev. J. E. Moerdyke of Arabia, and Professor Martin N. Wyckoff of Japan. Each of these spoke briefly, telling of the great encouragement they found for the progress of the work in foreign lands, in the great movement among the young people of the churches, of which the First International Missionary Convention was an expression.

Mrs. Edith H. Allen, Corresponding Secretary of the Women's Executive Committee, Board of Domestic Missions, spoke of the power of the young people for service. Especially had she been impressed with the spiritual power made manifest in the Convention. Prayer for missions was urged in order that on the foreign field and in the home field we may bring to pass the things for which we long. Foreign and home missions, Mrs. Allen said, have to stand together. Education of the young people along both lines is needed, and not only are they to be taught of the work, but of their responsibility for it. In learning of African missions they must also learn of the deplorable conditions among the colored people of the South, and in learning of mission work in other lands, they must also learn of the needs among the millions of aliens who are annually pouring into this country from other lands.

Miss Olivia H. Lawrence, Corresponding Secretary of the Woman's Board of Foreign Missions, said that although the number present at the rally seemed small, it should not be forgotten that there were present more than double the number whom our Lord sent out to preach his Gospel, and who turned the world upside down. If each one present would but realize his or her individual responsibility and "push his pound" there was no limit to possible accomplishment of work for the Master. Miss Lawrence called attention

to the need of young women for Reformed Church missions in China, Japan, Arabia, and India, and to the women's conference to be held at Northfield in the coming summer. She urged that every church send at least one representative to the conference.

Mr. W. T. Demarest, Office Secretary of the Board of Domestic Missions, said that the Reformed Church should be thankful for the First International Missionary Convention, if for no other reason than that it afforded the present opportunity for leaders in both domestic and foreign mission work to meet together, forget administrative divisions, and just talk missions. The work on the foreign field, he said, cannot exist without the home work, because the only factor in the strength of a denomination lies in its home churches. By domestic missions the Church must be extended and aided in order that they may in turn support all the missions of the denomination. The churches which have been aided by the Domestic Board in years past, and which are now entirely self-sustaining, Mr. Demarest said, are now returning annually for all the benevolences of the denomination an amount equal to twenty per cent. of the total sum received by them for support in the days when they were young and weak.

The Rev. J. Brownlee Voorhees, Corresponding Secretary of the Board of Domestic Missions, said that the note of inspiration had often been sounded through the churches, but the note of information had never been so clearly sounded as now. The mission program calls for the upbuilding of the native Church, at home and abroad. God is bringing to this land many of the natives of other countries. Many of them return to their foreign homes, and if the Churches of America realize and perform their duty to these people, they will go, when they return to former homes, as our missionaries, carrying the gospel of Christ. The Master is needed everywhere, in our own and in every other land.

The Rev. P. H. Milliken of Philadelphia said that the Young People's Missionary Movement, born of the desire of the young people of the churches for information about missions, was but one of the expressions of a tendency of the times. It is a day of education, of enlightenment. People are demanding knowledge and it is the duty of the Churches to supply it in order that the missionary work of the Churches may be intelligently carried forward by those who will soon have to undertake the leadership which older ones must lay down. Among the others who took part, each saying a few words of suggestion or encouragement, were Miss Holmquist, Miss

Stoutenberg, and Miss Bussing of New York, the Rev. G. W. Watermuelder of Kalamazoo, Michigan, the Rev. G. Flikkema of Clymer, N. Y., the Rev. W. L. Sahler of Germantown, N. Y., Mr. Dosler of Grand Rapids, Michigan, the Rev. Edward Dawson of West Hoboken, N. J., Mr. Harder of Philmont, N. Y., the Rev. Burton J. Hotalling of Selkirk, N. Y., and the Rev. John Hart of Neshanic, N. J.

DELEGATES OF THE REFORMED CHURCH IN THE UNITED STATES

THE REV. JOHN H. PRUGH, CHAIRMAN

Pastor Grace Reformed Church

Three whole hours were spent in a free discussion of the educational aim and method of this missionary movement, recognizing the principle that information is the key to interest, and that the mission study class is the solution of the problem. Three facts were brought out clearly: (1) That the systematic study of missions is a necessity for the Church of to-day; (2) That a bare beginning has been made in our own Church, but that excellent results have already followed from such study; (3) That no new machinery is needed, but that this plan of study is adapted to every congregation.

The Rev. Allen R. Bartholomew, Secretary of the Board of Foreign Missions, presided the first hour; the Rev. D. N. Souders, Home Missionary Superintendent, the second hour, and the Rev. William E. Lampe, Sendai, Japan, the third hour. The Rev. C. Noss, of the Theological Seminary at Lancaster, Pa., spoke on "China"; the Rev. Allen K. Faust, Sendai, Japan, on "Japan"; Miss Sadie Lea Weidner, of Sendai, Japan, on "The Condition of Heathen Women"; the Rev. A. C. Whitmer, Home Missionary Superintendent, on "Our Cities and Missions", and the Rev. Paul S. Leinbach on "Aliens and our Nation". The Rev. J. L. Lemberger spoke on "The Sunday School and the Mission Study Class"; the Rev. E. S. Bromer, on "Mission Study in the Congregation"; Mrs. C. K. Staudt, special Secretary of Mission Study Classwork, spoke on "Young People's Societies and the Mission Study Class"; the Rev. U. C. Gutelius spoke on "Men and Missions"; and the Rev. Lewis Robb on "The Need of Mission Study in Congregational Missionary Societies". All the speakers were enthusiastic in lauding the First International Convention, and in pledging their hearty co-operation in the systematic study of missionary fields and methods.

DELEGATES OF THE UNITED BRETHREN CHURCH

BISHOP G. M. MATHEWS, CHAIRMAN

OUTLOOK FOR HOME MISSIONS

THE REV. C. WHITNEY

General Secretary Home Missionary Society

The outlook is encouraging because of increased interest in our work. More sermons have been preached in the last thirty days on home missions than for thirty years before. More people have studied the needs of home missions in the last two years than have in a hundred years before. We commenced work with 68 men and 5,800 members. Now we have 120 men, as home missionaries and evangelists, with about 9,000 members, and have entered sixteen centers. We have six general departments developed from only two. First, home missions proper. Second, the literary department, which embraces the publication of matter in our periodicals, tracts, and other issues. Third, the educational department, which looks after the organization of mission study classes, in which we are leading the world in proportion to our number, among either foreign or home missionary societies. Fourth, the women's auxiliary societies. The work in this department is being constantly pushed forward. We have between thirty and forty organizations in one Conference at this time, the East Ohio. Fifth, the evangelistic department. We have had great demands for this work, more calls than we have been able to fill. There are nearly a thousand conversions to this date as the result of the evangelistic labors. Sixth, alien work, two workers now in the field.

It is a fact worthy of note how God is blessing the home mission field. Especially in our Church is this to be noted. If the same proportion of accessions had obtained throughout the entire denomination as had been in our home mission fields, the Church would have reported last year 65,000 accessions. The home mis-

sion fields are doing heroic work in helping themselves, they paid last year toward the support of their pastors as much as the entire denomination put into our treasury by way of assessment. They also paid about \$30,000 on church buildings.

This chart shows 68,000,000 of the unchurched, represented by the dark portion, with only 20,000,000 of nominal Church members in the Protestant evangelical Churches, with an average of only about one in ten of these who have interest enough in the Church to attend the mid-week prayer-meeting. Bishop Castle has told of his experience in Oregon where he had entered homes in which the families were being reared, and neither parents nor children had ever had the privilege of listening to a gospel sermon. The Rev. A. J. Springtun is the only preacher in the county in which he is located in Colorado, where there are 15,000 people to look after.

There are 250,000 Poles in Chicago with only one Protestant church, 125,000 Bohemians with five churches, 125,000 Italians with three churches, or half a million with only nine churches, an average of one church to every 55,000 people. Like conditions exist in other cities.

Why not help to evangelize the world by the converted immigrant who comes to our shores? If only one in ten of the 16 per cent. that return abroad were led to Christ, and then went back, we would send out a host of foreign missionaries of over 20,000 annually. These persons have not to learn the language nor meet the prejudices of a foreigner, but can go directly to the work of saving their own people.

We must give attention to home missions in order to save our own Church. Great numbers go from us and into other denominations and many lapse in their Christian experience because the church of their choice is not found in the city to which they go.

A LARGE ADVANCE IN FOREIGN MISSIONS

THE REV. S. S. HOUGH

General Secretary Foreign Missionary Society

The world's needs and opportunities have been brought very near to us during the last few days by messengers of God from many lands. I have been thinking, during the last twenty-four

hours, of the multitudes seen by Jesus Christ that are in some way seeking for the light and grace which he alone can give. What a sight it would be to see the world this day as the Son of God must see it! I have been thinking also of the clear vision of Andrew who was the first to discover how a boy could coöperate with Christ in feeding a multitude. The Young People's Missionary Movement is the Andrew of our day, discovering the relation of the Christian young people to Christ in feeding the great multitudes, the world round, with the Bread of Life.

A WORD ABOUT OUR WORK ABROAD

In Japan, West Africa, and Porto Rico, we have greatly increased the number of our missionary workers and have multiplied by three our equipment in Church buildings, missionary residences, and school buildings during the last three years. Possibly the work of most far-reaching importance was the completion and dedication on January 11, 1908, of the Albert Academy, Freetown, Africa, at a cost of \$20,000. This school is but three years old, and has already an enrolment of 138. But concerning the "Dark Continent" we shall have a message from Dr. Funk who has recently returned from a visit to that field.

You will want to know what I saw in Porto Rico during the last two months.

I found the island a field ripe for Christian workers. Probably eight hundred thousand of the one million inhabitants of Porto Rico live in rural districts. It is said that only one in ten of these can read or write, and three fourths of the children of school age are now deprived of the advantages of public schools because of a want of teachers and school buildings. The people in the main are extremely poor and needy.

In 1900, when I first visited the Island, we had no organized church and no property. During my visit in January I found twelve organized churches, five hundred and fifty-seven members, nine native pastors, and thirty-two preaching-places with excellent Church property valued at \$22,000. The native Christians are eager to learn, and are in the main loyal and faithful. At least seventy-five per cent. of the Church members in Porto Rico attend the mid-week prayer-meeting and the Christian Endeavor meeting.

Viewing our work as a whole we find that to provide one missionary to every twenty-five thousand persons in our foreign

fields and to furnish the necessary buildings and equipment, we shall need *a fourfold increase in our gifts from America*. The fact that our Church has doubled its gifts to foreign missions during the last three years when not more than one half of our people were actively enlisted, should cause us to aim at such large undertakings at this time as shall call into active service all our membership. Let our motto be, "*Christ first, then go forward.*"

GROWTH IN FOREIGN MISSION STUDY

THE REV. J. EDGAR KNIPP

Young People's Secretary Foreign Missionary Society

It is gratifying to see so many delegates from our denomination enrolled in this Convention. This large representation is natural, for our Church has been closely identified with the Young People's Missionary Movement from its beginning.

The aggressive campaign for the organization of foreign mission study classes in our denomination began in the fall of 1905. Since that time we have enrolled at our office 535 classes with a membership of 7,563.

The present year is the best year that we have experienced in foreign mission study. In addition to hundreds of our women who are studying *Christus Redemptor* this year, we have enrolled since September 1, 1907, 190 foreign mission study classes with 3,016 members. Of these classes the majority have been studying *The Uplift of China*, that interesting, eye-opening book, written by Dr. Arthur H. Smith. A large number of classes have been organized for the boys and girls for the study of *Uganda's White Man of Work*, which we were told the other day by Mr. MacLennan keeps the British boys from their games because it is so interesting.

Reports recently received from a number of our Sunday-schools show that in this department also a vision of the world and its needs is being secured. Some schools observe a quarterly missionary day, others take a monthly offering, and in a few a certain percentage of the offering every Sunday is given to foreign missions. With this training in giving to missions, definite information regarding the actual conditions abroad is being imparted. This introduction of missionary training into many of our Sunday-schools is a most

encouraging sign, for from them will come very largely the members of the future Church.

On the whole, the outlook is good for permeating our whole denomination with a missionary spirit. But as you think of the local church and the conference from which you come to this convention, are you not impressed with the fact that, "There remaineth yet much land to be possessed" in the home churches, before every member has a quiet, earnest, passionate zeal for the redemption of the whole world? This will require a thorough, persistent campaign of missionary education. For this work we must have more leaders. One way to secure them is by sending more delegates to the summer conferences held under the direction of the Young People's Missionary Movement.

Another way is through a normal mission study class in the local church. This latter plan was just tried with splendid success at the Summit Street Church, Dayton, Ohio. In organizing their mission study class last fall the members were told that they would be expected to lead a class later in *The Uplift of China*. On that condition ten members were secured. Toward the close of their course they quietly began to invite others to study China. After the holidays the matter was presented publicly, and as a result one hundred and fifty members were enrolled in ten different classes.

What we as delegates need to do is to be true to the vision we have secured at this Convention. By passing it on to the rank and file in our local churches we shall hasten the day when not only one in forty-five will be studying missions, (as we report this year), but every member of the denomination will be acquainted with the mighty works of God in all parts of the world.

THE STUDY OF HOME MISSIONS

MISS LYDA B. WIGGIM

Educational Secretary Home Missionary Society

The Home Missionary Society came in touch with the Young People's Missionary Movement, in January, 1906. Up to that time as far as I know no class had ever been organized in the United Brethren Church for the study of home missions. When the doors of the Home Missionary Society, as a separate society, opened three

years ago this coming July, there was not a scrap of home mission literature to be found. Nothing had ever been prepared. Home mission study is now 27 months old, and at this date there have been organized 574 classes with 7,137 members. During this period nearly ten thousand books have been bought. Since September 1st, 1907, 227 classes have been organized with a membership of 2,900: 4,500 books have been bought during this time. While these figures look well they do not show all the results, as may be seen by the following instance. As a result of the study of *Aliens or Americans?* our society was led to do definite work for the aliens, funds for this work being provided by the anniversary offering of our young peoples' societies in May last. The collection at this date amounts to over \$1,600. We have two workers now in the field. The Rev. Paul N. Palmer is working among the Scandinavians of Wisconsin under the direction of Miss Ida Richards. Miss Nellie Gilbert is working at Oakland, California, under the direction of the Rev. M. R. Drury.

As has been emphasized at this Convention, the linking of prayer and missions has been encouraged. The educational secretary has prepared prayer cards, both for last year and this to accompany the text-books. These have been supplied to every member of a class so that we have a band of "praying missionaries" all over the Church for our work. The splendid outcome of last year's study was attributed as much to the united, concentrated prayers of our classes as to the study of the book itself. The Bishop's booklets on "The Need and Opportunity of Home Missions" last year and "The Need and Opportunity of City Evangelization" this year, were also sent to every member of a class. They are arranged for supplemental study to be used in connection with the text-book.

The home mission text-book of the Young People's Missionary Movement next year is entitled *The Frontier*, by the Rev. E. T. Tomlinson, but we think we have a book to offer which will interest you more, a book entitled, *Heroes of the Cross in America in the United Brethren Church*, prepared by Bishop Weekly and the Rev. H. H. Fout, Bishop Weekly giving the history of the work west of the Mississippi and Dr. Fout east of the Mississippi. It will be arranged as a complete text-book. The helps for leaders will also be prepared and furnished. Every church and society will want to study this book. It will be the same price as the books furnished by the Movement, viz., 50 cents cloth, 35 cents paper, postage extra. The Junior text-book will also be on the frontier and is entitled

"The Pioneers" written by Miss Kathrine C. Crowell, the author of the Junior text-books.

We are glad to report a very encouraging feature of mission study during the past year, and that is more classes organized in one church. There is a pastor here to-day who has organized sixteen classes in his church, all studying at the same time *The Challenge of the City*. The number enrolled is nearly two hundred. This pastor who carries the banner for the largest number of classes studying missions in one church is the Rev. C. W. Brewbaker, of Chambersburg, Pennsylvania. There is no better way to kindle the fires of missionary zeal, for enthusiasm must come out of intelligence and intelligence must be sustained by the study of missions.

A MESSAGE FROM SIERRA LEONE

THE REV. W. R. FUNK

Publishing Agent United Brethren in Christ

I count it a great privilege on this occasion, to utter my first word in reference to Africa and its work, before a representative congregation such as this gathered from my own Church in a great international missionary rally near my birthplace.

The steppings of God are now heard in all parts of the world. We all agree as to the need of the homeland, but I could wish that Africa were as America is, even with all our faults, weaknesses, and needs. As I return to-day, I plead not simply for Africa, but for the whole world. Africa is one of the greatest continents of the world, with a stretch of land that we in America can hardly realize. The African negro is an intelligent individual in every sense of the word. He has what the American negro does not have. He has the initiative on his side. He thinks for himself; he acts for himself; he is absolutely independent, just a little too independent for his own good, sometimes. For permanent results you can well afford to spend money on this race over in Africa. I am persuaded that there is an opportunity before our Church in the Africa mission that would astonish each one of us to-day, if we could only realize it.

Of the condition of the people I could say much. Two evils I will mention, superstition and polygamy. Superstition is so strong in Africa that if a chief cut or broke a little stick

in a peculiar way and set it up along the roadside, not a native in that chieftaincy could be hired for love or money to pass that stick. Thus they protect their crops of rice and nuts. Fear of the devil controls them. They are devil worshipers. Their gods are devils and this is where their awful condition manifests itself.

I visited many chiefs and subchiefs, and I found every one of them philosophers. They could not use words of English, but I had an interpreter, and found them ready for me on any subject within the circle of their lives. I said to myself, "Here is ground for the seed of truth." I found out another thing about them. They have a memory as long as the ages. There is not a written language in Sierra Leone. All things have been handed down to them by tradition.

There is a will in the Africans,—a will power that is simply wonderful, and if turned in the right direction, will develop them into strong characters. I have faith to believe that Africa will take its place among the great countries of the earth.

I rejoice to tell you that there is permanency in our missionary work in West Africa. All of the people look to us to be the chief factors in evangelizing the interior of that protectorate. We have already splendid missionary leaders on the field. Our territory is unlimited in its vastness as you go east.

It was a great privilege to go beyond the present bounds of our work and open up new stations where the gospel had never yet been preached. If the United Brethren Church will meet the call that comes from this field we can double our work in Sierra Leone in three years.

WOMAN'S BOARD OF THE UNITED BRETHREN CHURCH

MRS. L. H. LEITZEL

Woman's Missionary Association Branch, Allegheny Conference

I voice the sentiment of the speakers before, in saying that I am glad to be living to-day, because this is the blessed day of opportunity. The Woman's Board of the United Brethren Church, born in prayer, supported by the offerings of the women and children, stands before you to-day with hearts going out in glad thanksgiving, because of the triumphant words of Dr. Funk, telling us that we have seen the great need of the foreign field, that we have gathered

together the children there, and that we have made possible Christian homes. We have turned with help toward China also. We have believed that China is the vastest opportunity ever placed upon the shoulders of the Christian Church. Because of our vision of the need in China, the women of the United Brethren Church have founded a home to gather in the little children who would die often by the side of the banks of the rivers. It is our purpose to preserve their lives, to train them in the Christian faith, and make them missionaries among their own people, who have no hope in the life that now is, nor in the life that is to come.

Now, just a closing word about mission study. For twenty-five years the women have emphasized this phase of the work which is now gathering such great momentum.

DELEGATES OF THE UNITED PRESBYTERIAN CHURCH

THE REV. CHARLES R. WATSON, CHAIRMAN

Secretary Board of Foreign Missions

"LIFT UP YOUR EYES AND LOOK UPON THE FIELDS"

THE REV. CHARLES R. WATSON

Have you examined the three passages of the Gospels where our Lord refers specially to the ingathering of the harvest? In his first reference to the matter in John iv. 35, Christ does not bid his disciples to go; he does not even tell them to pray. He tells them to look: "Lift up your eyes and *look*." It is the first need. Men are not ready to give or to go or to pray, until they have looked out upon the need. The Young People's Missionary Movement and this great Convention are seeking to bring the Church of Christ to obey her Lord's first command, which is to look. Missionary education is the great need of the hour, and it is the theme of this meeting.

We shall hear from those who are related to this great movement of missionary education, and as they speak we shall be led into every department of the Church, for every department and sphere of the Church needs to be made acquainted with missions,—the juniors, the Sabbath-school, the young people's society, the men of the church and the women of the church. And various agencies are and should be promoting this knowledge of missions in every church,—the pastor, the Sabbath-school superintendent, the women's missionary society, the mission study class leader. Neither shall we distinguish here between home and foreign missions. The command is, "Lift up your eyes and look on the *fields*."

HOME MISSION STUDY

THE REV. R. A. HUTCHISON

Secretary Board of Home Missions

The problem of missionary education is a many-sided problem even in so far as it relates to missions in America. There are the

conditions and needs of the Indians, of the Mormons, of our kinsmen in the southern mountains, and of the aliens who are coming by millions to our shores. There is room for a whole year of careful study for the proper appreciation of this many-sided problem.

The Church itself also affords a worthy object of study, as it stretches over the vast territory of the United States. The eleven synods of the United Presbyterian Church of North America are equivalent to eleven great countries. Would it not be well to have a school in each synod for the study of the work in that territory? An admirable handbook for such study would be "Our Country and Our Church" which was issued two years ago by the boards operating in America. The leaflet "Christian Missions in our Homes and Home Land", now in use in the Sabbath-schools, presents many vital facts of this sort.

In a few weeks, beginning with the first Sabbath in April and continuing through the second Sabbath of May, a six weeks' course of study is to be launched in the young people's societies of our Church for the study of home missions. The text-book selected is, *Heroes of the Cross in America*, which gives a clear conception of the progress of the Church and of the gospel in our land along the great highways of American colonization.

MISSION STUDY AMONG WOMEN

MRS. MARY CLOKEY PORTER

Thank Offering Secretary Women's General Missionary Society

The story of the beginnings, the progress, and the results, of the systematic study of missions by the women of the Church is a long story but a most interesting one. The Committee on the United Study of Missions had its genesis in the Ecumenical Missionary Conference in New York in 1900, when a committee representing five of the larger missionary boards was appointed to devise methods to bring this about. The result was the beginning of the publication of leaflets and books to meet this need, beginning with a leaflet, "Christian Missions in the Nineteenth Century," and resulting in the publication of a regular series of mission text-books—the United Study of Mission courses—of which, in three years, no less than 120,000 volumes were circulated and studied. In this enterprise no

less than forty-five mission boards became interested, resulting in a very wide-spread information. This movement among the women had its origin and development simultaneously with the Young People's Missionary Movement, and for a time the courses of study ran somewhat parallel, but of late they have drifted apart.

The development of mission study among the missionary societies has wrought a great revolution among them. It has solved the problem of the monthly missionary meeting. Whereas often it was a great perplexity how to make these interesting and profitable, this question has been effectually answered where the systematic study of missions has been introduced and carried forward. Instead of puzzling their brains as to how to dole out an hour's program, the time has often to be extended, and sometimes semimonthly meetings are found necessary. Many a woman whose voice was never heard in the meetings before, is now glad of the opportunity to tell of what she has learned.

The great work done by the women of our Church in providing literature describing all departments of its work calls for more extended description than is possible here. If any one is in need of such literature, a letter to Mrs. J. A. Crawford, Literature Secretary, or a visit to the Board Rooms at 209 Ninth Street, Pittsburg, Pennsylvania, will bring all needed help.

MISSION STUDY AMONG YOUNG PEOPLE

MR. EARL D. MILLER

Educational Department Board of Foreign Missions

Some twenty-seven mission boards now have special secretaries who devote their whole time and energy to missionary education. The rapid development of this work in our own denomination is indeed surprising.

One department of the work is the cultivation of the Sabbath-school. During the past five years five different missionary programs have been issued for use in the Sabbath-schools. Each program has marked an advance upon that preceding it, both in educational scope and in the number of those taking up the study of missions. The results also have been most gratifying. In 1902 the amount contributed to foreign missions by the Sabbath-schools of our Church was about \$6,000, and the average yearly advance in

such contributions during a preceding period of ten years was only \$200. By the cultivation of this field, however, the contributions were advanced in five years from \$6,000 to \$14,000. The last two courses of study used by the Sabbath-schools were "Sudan Relief Expedition, No. 1," and "Sudan Relief Expedition, No. 2." The former was taken up by 28,000 scholars in 225 schools. The latter course enlisted 33,000 scholars in 300 schools.

Another method of education is the stereopticon lecture. One such lecture course has been prepared describing conditions and methods of missionary work in the Sudan. About 100 slides go with the printed lecture and these are rented to congregations or schools at the nominal cost of \$2, and cost of transportation.

Still another method of increasing missionary interest and missionary knowledge is a Reading Contest, now under way, in which special recognition is to be given to those who make the best record in the reading of missionary books. Encouraging reports have already been received from this experiment, and final results are watched for with interest.

Within the sphere of the Young People's Christian Union, missionary education has been pushed and within five years three courses of study have been completed. These missionary studies displace for a given period the regular prayer-meeting topics. The first course gave the young people a survey of our three foreign fields and involved one study each month. A small handbook referring to missionary books was issued for this course. The second course of study was biographical and the text-book issued and used was *In the King's Service*. Twenty-five hundred copies of this book were sold. In this course, there were six studies that were taken up on six consecutive Sabbaths, and the lives of three missionaries to Egypt and of three to India were brought before the young people of the Church. The third course, which was followed last spring, had for the text-book, *Egypt and the Christian Crusade*. Some three thousand five hundred copies of the book were sold and the societies followed this course of study quite generally throughout the Church.

Thirty-one presbyteries are reported as having taken up systematic mission study. In a number of presbyteries a presbyterial committee has been appointed to give added impetus to the work. One feature of the work of these committees, in some instances, is to organize and conduct normal classes in the spring, for the purpose of preparing leaders for mission study classes to be organized in the fall.

The Missionary Conference held at New Wilmington, Pennsylvania, has proved to be a powerful agency for deepening missionary interest and for training those who may assume leadership in missionary education. Two such conferences have already been held with an attendance of from two to three hundred, and the third promises to be more largely attended still. It is scheduled for August 14-23, 1908.

The growth of the mission study class movement in the United Presbyterian Church may be inferred from the fact that in 1905-06 there were only some 50 classes organized with about 600 members, while the next year, 1906-07, there were 135 classes with about 1,700 members. The figures for this year are far from complete, but already 100 classes are reported with 1,200 members.

The appeals of our missions, made a few years ago, call for one missionary for every 25,000 of the population committed to us for evangelization. This calls for one out of every three hundred of our Sabbath-school scholars. To meet this need abroad and to give to the Church a deep realization of her responsibility is the aim and object of this campaign of missionary education.

TESTIMONIES REGARDING THE VALUE OF MISSION STUDY

THE REV. A. THEO. SMITH, *Pastor Atlantic Avenue Church, McKeesport, Pennsylvania.*

I may add my word of testimony from a pastor's point of view as to the value of the mission study movement in the development of a congregation's life. I went to the New Wilmington Conference last summer thinking it possible to organize one study group in my congregation. I came away from that conference hoping that I might be able to organize as many as four. As a matter of actual experience I have seen eight organized and successfully carried through—one of these the class for the training of leaders of other classes. I have found these studies valuable in discovering and developing unused talent hitherto latent; in promoting Christian fellowship; in stimulating liberality; in increasing and rendering more effective personal efforts at soul winning; in deepening the spirit of prayer; and in helping the pastor in his life and work, by giving him an enlarged vision.

MISS EMMA SCOTT, *Student New Wilmington College.*

I can speak of what mission study will do in a college. During the past year, four mission study classes have been organized at New Wilmington. Two were on Africa, one on India, and one on China. One of the groups takes only half a chapter for a single lesson, devoting part of the time to the study of the work of our own Church. One method pursued in these groups was to have a debate, as to the relative value of different forms of missionary effort, evangelistic, educational, medical, and industrial. Some of the members of the groups were natives of foreign lands, and these added much interest by sketching lives of young people in those lands, and giving other information concerning customs and conditions. These classes have quickened the spiritual life and deepened the missionary interest of the college.

THE REV. F. M. SPENCER, *President Cooper College.*

We have in Cooper College mission study classes which are maintaining and deepening the missionary interest of our students.

THE REV. J. C. HAMILTON, *Pastor Washington, Pennsylvania.*

From the point of view of the man who realizes the great opportunity for missionary education in the Church, rather than from the point of view of any adequate attainment in the matter, I wish to endorse what has been said by saying that in my congregation we have just organized five mission study classes. And that is only a start.

MRS. E. M. HILL, *Foreign Secretary Women's General Missionary Society.*

There are many who plead lack of time and preoccupation with household duties as an excuse for not taking up mission study. But I want to tell all such that not only can time be found by even the busiest of housekeepers for such work, but that there is ample reward for the investment of time in such mission study work.

THE REV. R. J. LOVE, *Pastor Good Hope Mission, Pittsburg, Pennsylvania.*

Mission study is good for the mission church. I can testify to a remarkable increase in the contributions to missions by the Sabbath-school because of mission study.

MISS ANNA A. MILLIGAN, *Chairman Missionary Department Pennsylvania State Christian Endeavor Union.*

Mission study ought to be pushed by every Christian Endeavor Union in the country. If you want to know what can be done, visit the Philadelphia Union. This union has a missionary committee which has developed departments of work such as these: Organization and Conference, Literature, Mission Study, Libraries and Reading, Christian Stewardship, and the Student Volunteer Union. This work is the most systematic and effective in the country. What has been done in Philadelphia may be done in every county union and in every presbytery through its presbyterial committee.

MRS. J. C. ALTER, *Women's General Missionary Society.*

First let me lay emphasis on the great needs of our homeland. These must not be neglected lest the Master say to us "This ought ye to have done, and not to have left the other undone."

I wish to bear testimony to the helpfulness of the summer conferences at New Wilmington.

The one held this last summer left its impression on the town and on the student life of the college. The prayer conference, which followed the regular conference, and which lasted for two days, lifted us to the greatest spiritual heights. Indeed words cannot describe the transformations which have been wrought by these summer conferences in opening up to many God's Word and the world's need and the power and privilege of prayer.

THE REV. T. G. BOYCE, *Associate Reformed Synod.*

We are becoming increasingly impressed by the greatness of the obligations resting upon the Church, in view of the many wide-open doors, and especially with the contrast between our great commission and our means for carrying it out. When a child's burden is too heavy for it, there are two ways of meeting the difficulty. The one is by lightening his burden and the other is to use means to increase his strength. The burden laid upon the Church seems too heavy for it to bear, but there is unlimited strength within our reach if we will but avail ourselves of it. We are the servants of the King; let us ask him for gifts worthy of the King, and the strength of the Church will become adequate to meet the obligations resting upon it.

A THREEFOLD PRAYER

THE REV. J. K. McCLURKIN

*Pastor Shadyside United Presbyterian Church, Pittsburg,
Pennsylvania*

Inspiring visions have been granted us of the world-wide field which lies before the whole Church. To none of the denominations, however, has God given a more inspiring vision than he has to the United Presbyterian Church, when we look across the seas to the work which he has permitted us to undertake. In the whole range of missionary operations there is nothing more stimulating or inspiring than the work among the sixteen millions whom God has called us to evangelize, in India, Egypt, and the Sudan.

I suggest to you this afternoon a threefold prayer, which has been in my own heart and mind.

1. Open thou my heart to see thy love. Not to talk about the love of God, but to get a heart's experience of it, a true heart's experience that God loves me. Recently there came to my home a working man. He had lived a rough life in his time. Just now his boy was wandering somewhere away from home. He told of his fatherly solicitude for his wandering boy. He told me that every night he leaves the side-door of his house open so that if his boy should return he would find an easy entrance to his home. Then he went on to say that his anxiety for his boy had made him understand something of God's anxiety for him; had explained to him how God too must be waiting his return. His father's heart had been open to feel the love of his Heavenly Father.

2. Open thou my ears that I may hear thy call. I know not where it will lead me but I need not be afraid to follow it. A young student of superior gifts came to me to tell me of his purpose to go to India. He was a man eminently endowed with musical talents. He had an ear only for the music of this world. Then there came the call to him, "Must I go empty-handed?" And he determined to give his life to India. Only two and a half years was he permitted to labor in that field and then God called him home. Yet in that service there came such music to his soul as he could have found nowhere else. On his dying bed he said, "I am almost on the threshold of the home country. It is so sweet to lay the burden down at Jesus' feet."

3. Open my lips that I may speak thy love. There is no

natural talent that God is so willing to bless as the lips when they are fully consecrated to his service. When Mr. Moody began his labors, he was a very imperfect speaker. One night in Exeter Hall, London, he faced a great assembly, in which there were representatives of the royal family, members of parliament, and others of high standing. While trying to read a section of the fourth chapter of Luke, he stumbled repeatedly over the word Eliseus. At last, being unable to pronounce it, he lifted his voice to heaven in prayer, "Lord, use these stumbling lips to speak thy message to this people." And there followed one of the greatest sermons of his life.

PRAISE, PRAYER, AND PURPOSE

Topics for Thanksgiving, Intercession, and Resolution, suggestive for delegates returning from the Convention.

PRAISE

1 For the manifestation of the presence and power of God in the sessions.

2 For the Christian hospitality and fellowship of the people of Pittsburg.

3 For the achievements and possibilities of the Young People's Missionary Movement.

4 For the enlarged and comprehensive plans which the Mission boards and societies are adopting in the missionary education of the Church.

5 For the larger vision of Christ in the world, that has come to us during the Convention sessions.

6 For the privilege of living at such a time and of working for such a cause.

*"I myself will awake right
early, and will give thanks"*

PRAYER

1 That the delegates may return to their homes in safety and in the power of the Holy Spirit.

2 That the spiritual vision and ideas here received may be communicated to others.

3 That the Convention may mark the beginning of a new era in the missionary devotion and activities of the Church.

4 That the officers and leaders of the Young People's Missionary Movement may yield themselves to the continued guidance and power of the Holy Spirit in the work committed to them.

5 That the members and secretaries of mission boards, editors of the religious papers, and pastors may be given spiritual vision

and power in guiding the forces of the Church to meet the needs of the non-christian world.

6 That the Holy Spirit may be poured out abundantly on all missionaries and native Christians.

*"The Lord is rich unto
all that call upon him"*

PURPOSE

1 To set aside a portion of each day, preferably at the beginning, for systematic devotional study of the Bible.

2 To enter with Christ into a life of definite prayer and intercession for the coming of his Kingdom.

3 To so study missions that I may the more intelligently work for the evangelization of the world.

4 To hold all that God gives me as his steward, and to use it in such a way that his Kingdom may come most speedily.

5 To make obedience to Christ's last command to evangelize the whole world the commanding purpose of my life, yielding myself to the omnipotence of the Holy Spirit for larger and wider service than I have yet known.

*"Present your bodies a living sacrifice,
holy, acceptable unto God, which is
your spiritual service"*

APPENDIXES

- A. ORGANIZATION OF THE CONVENTION
- B. STATISTICS OF THE CONVENTION
- C. BOARD OF MANAGERS OF THE YOUNG PEOPLE'S MISSIONARY
MOVEMENT AND SUBCOMMITTEES

APPENDIX A

ORGANIZATION OF THE CONVENTION

Chairman	John Willis Baer
General Secretary.....	C. C. Michener
Registration Committee.....	{ Harry S. Myers W. A. Brown R. E. Diffendorfer
Business Committee.....	Fred P. Haggard, <i>Chairman</i>
Committee to Promote Prayer.....	C. V. Vickrey, <i>Chairman</i>
Convention Quartet.....	{ C. M. Keeler P. J. Gilbert P. H. Metcalf E. W. Peck
Pianist	Miss Bessie Trawick
Educational Exhibit.....	Miss Bessie H. Brooks, <i>Director</i>
Press Committee.....	C. H. Fahs, <i>Chairman</i>
Editor of Report.....	Morris W. Ehnes
Official Stenographers.....	{ E. L. Allen J. E. Fuller R. E. Fuller C. T. Fullwood
Committee on Ushers.....	W. W. Fry, <i>Chairman</i>
Transportation Committee.....	Harry S. Myers, <i>Chairman</i>
Chairman of Simultaneous Meet- ings, Old City Hall.....	{ C. V. Vickrey

GENERAL CONVENTION COMMITTEE OF PITTSBURG

Chairman.....Joseph R. Paull
 Secretary-Treasurer.....Marcellin C. Adams
 Executive Secretary.....Edmund D. Soper

S. Jarvis Adams	Ralph W. Harbison	John G. Slayter
Joseph Buffington	H. J. Heinz	Frank W. Sneed
A. P. Burchfield	Albert Horne	J. W. Sproull
James W. Brown	Durbin Horne	W. A. Stanton
H. E. Carmack	James W. Kinnear	Benjamin Thaw
C. E. E. Childers	J. T. McCrory	Alonzo J. Turkle
W. A. Cornelius	J. C. McDowell	John Updegraff
S. W. Cunningham	J. L. Moore	W. S. Van Dyke
Daniel Dorchester	George M. Paden	Graham C. Wells
C. A. Edsall	W. S. Power	H. C. Westervelt
R. W. Grange	J. H. Prugh	J. A. Young
George W. Guthrie	J. Frank Robinson	Samuel Young
W. W. Fry	Edward Rynearson	

APPENDIX B

STATISTICS OF THE CONVENTION

CLASSIFICATION OF DELEGATES BY DENOMINATION¹

Advent Christian.....	4
African Methodist Episcopal.....	6
Baptist (Canada).....	8
Baptist (Colored).....	4
Baptist (North).....	309
Baptist (South).....	9
Christian Connection.....	1
Church of the Covenant.....	1
Church of England in Canada.....	2
Church of God.....	1
Congregational.....	56
Congregational (Canada).....	1

¹ In many cases delegates did not distinguish their denomination clearly on the application blanks, so there may be errors in this list.

Disciples of Christ.....	93
Evangelical Association.....	27
Evangelical Lutheran.....	60
Free Baptist.....	10
Free Methodist.....	15
Friends	9
German Baptist.....	11
German Evangelical Synod.....	4
German Lutheran.....	2
German Methodist.....	5
Methodist Church (Canada).....	66
Methodist Episcopal (North).....	315
Methodist Episcopal (South).....	71
Methodist Protestant.....	31
Presbyterian Church in Canada.....	34
Presbyterian Church in the U. S.....	7
Presbyterian Church in the U. S. A.....	326
Primitive Methodist.....	1
Protestant Episcopal.....	19
Reformed Church in America.....	24
Reformed Church in the U. S.....	40
Reformed Presbyterian.....	16
Seventh-Day Adventist.....	5
United Brethren.....	130
United Evangelical.....	5
United Presbyterian.....	159
Universalist	4
Denomination not designated.....	180
Total Registration.....	2,071
Number of Denominations.....	39
Total Attendance.....	3,900

CLASSIFICATION OF DELEGATES BY STATES AND COUNTRIES

Arkansas	5
Connecticut	3
Delaware	1
District of Columbia.....	10
Illinois	48
Indiana	13

Iowa	2
Kansas	2
Maryland	23
Massachusetts	38
Maine	2
Michigan	24
Minnesota	1
Missouri	6
New Hampshire	0
Nebraska	1
New Jersey	21
New York	121
Oklahoma	1
Ohio	208
Pennsylvania	1,295
Rhode Island	2
South Dakota	1
South Carolina	5
Texas	2
Tennessee	15
Vermont	2
Virginia	15
Wisconsin	1
West Virginia	34
Washington	1
Canada	125
Africa	4
Assam	1
Arabia	2
China	4
Great Britain	1
India	17
Italy	1
Japan	7
Korea	1
Total	2,071

THE PERSONNEL OF THE CONVENTION

Pastors	656
Missionaries	76
Mission board secretaries.....	73
Editors of religious periodicals.....	27
Superintendents of local Sunday-schools.....	68
Teachers in local Sunday-schools.....	151
Local church officers.....	55
Local young people's society leaders.....	176
District and state young people's society leaders.....	55
College and seminary presidents and professors.....	18
Mission board officers and members.....	30
Officers in local church women's societies.....	61
District and general officers in women's societies.....	53
Young Men's Christian Association secretaries.....	8
Young Women's Christian Association secretaries.....	19
Students in theological seminaries outside Pittsburg.....	39
District and state church leaders.....	32
General church officers.....	10
General Sunday-school officers.....	14
General officers of other organizations.....	12
Secretaries of the Young People's Missionary Movement...	8
Not designated.....	430
Total	2,071

APPENDIX C

BOARD OF MANAGERS OF THE YOUNG PEOPLE'S
MISSIONARY MOVEMENT

SECRETARIES OF MISSION BOARDS

BAPTIST

- The Rev. J. G. Brown, Toronto, Canada.—Foreign Mission Board
of the Baptist Convention of Ontario and Quebec.
- The Rev. Howard B. Grose, New York.—American Baptist Home
Mission Society.

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Mr. Harry S. Myers, Hillsdale, Mich.—General Conference of Free Baptists.

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